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MONTSERRAT AND MANRESA.[1]

(*We have translated the following article from the* Lettres d'Ucles *with the kind permission of the Editor. The original was written by Fr. L. Mabille of the Province of Toulouse who visited in 1888, with great care, Montserrat and Manresa, and describes minutely in this article the actual state of these holy places. The great interest that attaches to anything concerning our holy Founder will make this translation, we are confident, acceptable to all who have not recourse to the original.*—Editor W. L.)

[1] These pages have been written in accordance with the monuments, authentic documents and local history of the places mentioned. All the inscriptions, except those quoted in the note to page 155, have been verified at the place. Those who may desire a fuller account of Manresa will find it, with an indication to its sources, in the following works: *Historia y Milagros de Nuestra Señora de Montserrat*, P. Pedro de Burgos, 1512; *Tres dias en Montserrat*, por D. Cayetano Cornet y Mas; *Epitome Historico de Manresa*, Roig y Jalpi; in the city archives of Manresa, especially the *Llibre Vert*, a very voluminous manuscript; *La Santa Cueva*, por Fita, S. J. Finally, the Bollandists in the volume on St. Ignatius, and *Historia de Cataluña*, 9 vol. in 4° por Bofarull.

About the geology of Montserrat, we refer the reader to the report read at the "Académie Française" in 1856 by M. Vezian. He shows that this mountain does not resemble any of the systems of upheaval described by M. Elie de Beaumont. The rocks are of a rather friable stone, or rather a kind of conglomerate of flint and pebbles cemented together.

I.—MONTSERRAT; THE MOUNTAIN; ITS HISTORY; THE PILGRIMAGE OF THE BLESSED VIRGIN; MEMOIRS OF ST. IGNATIUS.

II.—MANRESA; ITS INHABITANTS; MANRESA TRANSFORMED INTO AN INDESTRUCTIBLE MONUMENT TO ST. IGNATIUS.

Montserrat, *mons exorsil* of Pliny, rises 3993 feet above the level of the Llobregat, which waters the neighboring plain. It lies seven leagues to the northwest of Barcelona, and, as its name indicates, appears to have been carved or sawn out (*scié*) for amusement by an army of giants. Popular traditions tell us: "It is a mountain torn up and overturned at the moment of our Lord's death, the foot of the mountain having changed place with its head."[2] "The poets sing of Catalonia's pearl, the immense hospice of rock raised by God to the Virgin of Israel." The imagination works forcibly in presence of this superb giant, that towers above the hills and fertile plains around without any apparent connection with any mountain chain; the rocks rising sheer from the base, and half the time veiled with a golden cloud above which appear their summits towering to the heavens.

Nature, time and the torrents have gouged in the mountain dark ravines, wild gorges and wonderful grottos. These grottos plunge far into the depths of the mountain, now contracting into galleries, now mounting like the nave of a Gothic church, till supported by a forest of stalactite columns they reach the height of the roof of Barcelona's cathedral. The summits resemble, now, the light spires of our old cathedrals, or towers rudely broken off, or again the phantoms of ancient Capuchin monks their heads covered with their cowl.

At eventide when the sun casts its last rays on the summits and leaves the gorges and retreats in the shade, you would fancy that you were gazing on the ruins of one of those immense old fantastic castles, such as the fertile imagination of Victor Hugo so vividly recalls.

It happened that I was once passing Montserrat in the same train with a Parisian artist, who, accustomed to the marvellous, was little given to enthusiasm. He was in ecstasy over the wonders placed there by God; he experienced new emotions, and in spite of himself he let escape excla-

[2] Many pious authors have written of this tradition. St. Cyril of Jerusalem, speaking of it in his time, says: "Id quod hactenus Golgotha monstrat, ubi propter Christum petræ scissæ sunt, necnon ex traditione mons Albernæ in Etruria, in Campania promontorium ad littus Cajetæ et in Tarraconensi Hispania Montserratus." Cat. Hæc., 13.

mations long since disused, or at least seldom so heartfelt. "O God! how beautiful! how beautiful!" he cried; "it is truly beautiful."

Here as everywhere the supernatural helps to perfect nature, and give it that finishing touch which grace ever adds to the most beauteous works of creation.

If we are to believe the historians of the mountain, since the year 233, St. Michael has been chosen the patron saint of Montserrat. In that year, as the old chronicles have it, the archangel descended, in the midst of a white cloud, like those the Llobregat sends up every day as incense to Mary's throne—he descended from Heaven with the angelic host to destroy a temple to Venus raised by the Romans, about the year 160.

Much later, in the 6th century, Quiricus, an intimate friend of St. Benedict, was sent by that great saint into Spain, and evangelized Catalonia. Montserrat seemed to him predestined as a site for a monastery of his order, so he established there a colony from Monte Cassino, and built a sanctuary to Mary. Both church and monastery were destroyed two centuries later by the Saracens. At the time of their invasion a statue of the Blessed Virgin was venerated in the church of Sts. Just and Pastor at Barcelona, before which, as Luitprand tells us, St. Severus, Bishop of the city, and St. Eulalia, prayed most devoutly. He adds: "In 718, on the tenth of the Kalends of May (23 Apr.), Eugenius, leader of the Goths, and Peter, a Bishop, hid it in one of the grottos of Montserrat, to secure it from profanation at the hands of the Moor."[3] It remained there unknown till 880. But on a Saturday of this year (this rests on uninterrupted tradition and on monuments worthy of credit), the shepherds who watched their flocks at the foot of the mountain, beheld a supernatural phenomenon. At nightfall a red light

[3] Luitprand, and many other authors after him hold that this statue is the work of St. Luke, and that it was brought into Spain by St. Peter. But as St. Peter made no such journey, the story is without foundation. Nor has ecclesiastical authority taken any account of it in the historical lessons composed for the office of our Lady of Montserrat, for the use of the diocese of Catalonia.

Not having at hand the means of verifying this quotation from Luitprand we must believe the authors that cite it without being able to indicate the original passage. Besides, if this is taken from the "Gothic chronicles," as we believe it is, it is well known this work is falsely attributed to Luitprand. At all events, the "history of the finding of the Virgin of Montserrat," which we are about to relate, is sufficiently established from other sources, to warrant our passing over the authority of Luitprand.

The several historians of the sanctuary agree in saying that, according to tradition, the statue found in 880 is the one hidden two centuries before by Eugenius and Peter. We have, however, found no positive proof of this. Perhaps we may here repeat the saying of the Bollandists: "Falsa probari nequeunt," in regard to the apostolic foundation of certain churches in Gaul, which unaided by ancient documents, could only be proven by local tradition.

suddenly illuminated the air. At the same time thousands of stars came down from the heavens over a certain place on the eastern side of Montserrat, and encircled a rock as with a crown glittering with precious stones. Meanwhile strains of the sweetest melody accompanied this heavenly illumination. This miracle was repeated on the two following Saturdays, at the same hour.

Goudenard, Bishop of Vich (others say of Narbonne,[4] which seems less likely), who had retired to Manresa during the incursions of the barbarians, was notified; he witnessed the prodigy, and, with a numerous attendance, attempted to explore those inaccessible summits. There, in an unknown grotto, a natural little sanctuary, he found a wooden statue of the Mother of God, of surpassing beauty and exhaling a most delicious perfume. The figure of the Virgin was almost black; she held the Infant Jesus on her knees, and in her right hand a globe.

The Bishop venerated it, and with the clergy, and the laity shouting for joy, he proceeded to transport it to Manresa. But the mountain path was difficult, and soon fatigue compelled them to rest. The statue suddenly became so heavy that no human strength could move it. By this miracle the Mother of God showed her will to remain there as on an elevated throne of glory and mercy, there to receive the homage, vows and prayers of the faithful. Thus did the pilgrimage take its rise.

First a church, and later on a Benedictine Monastery were little by little erected. Soon thirteen hermitages were scattered here and there in the most savage and desert tracts of the mountain. An indescribable charm of poetry was blended with the pious and austere life of the hermits. The heirs of Sts. Anthony and Paul had made friends with the birds of the mountain. Often in springtime the young songsters, attracted by the good anchorets' kindness, came to receive first their food, and then caresses from the hands of the solitaries. And when these began their praises of God, their voices rising to Heaven harmonized well with the concert of nightingales, finches and blackbirds and the other singers of the wood. The solitude had burst into bloom; fragrant bouquets, ever freshened by the pure limpid water of the cascades, seemed to soften whatever the severe wildness of arid rock and sombre precipice presented to the sight.

[4] It is D. M. Torres, who in a work on "*la Séo de Manresa*," of which we will speak later, follows this opinion; but has by no means proved its likelihood. According to D. Lafuente, it is established on evidence that the bishops of Catalonia were then subject to Narbonne; but this does not explain the presence of the bishop of Narbonne at Manresa.

Two hours after midnight, each hermit arose to chant matins, and answered with his bell that of his brother in the nearest hermitage; and for some moments the majestic silence of the mountain was tremulous with the tinkling of these joyous peals, which echo after echo sent back, till lost in the depths of the neighboring valleys.

The most celebrated of these hermitages, to-day, or rather their ruins, are Jean Garin's Grotto, and the Devil's Grotto.

During the following centuries the pilgrimage assumed proportions, which in recent years, were surpassed only by Lourdes. It exercised a considerable influence on the destinies of Catalonia and on the manners of its inhabitants.

At the beginning of the 16th century the monastery of Montserrat had 140 Benedictine Monks. It had confessors for Spanish, French, Italian, German and Flemish penitents. In spite of the then extreme difficulty of travel, the sanctuary was visited each year by about 150,000 pilgrims—kings, princes, rich and poor of every nation. One priest in a single year confessed 6000 French, or Flemings; hospitality was afforded to 3960 priests or religious.

Charles V. came here as often as five times, St. John of Matha, Founder of the Order of the Holy Trinity, the French Knight, St. Peter of Nolasco, Founder of the Order of Mercy,[5] St. Vincent Ferrer, St. Ignatius, St. Francis Borgia, St. Aloysius Gonzaga, St. Peter Claver, St. Joseph Calasancius, B. Salvador de Horta, St. Benedict Labré, and many others came to visit the holy mountain.

Our Lady of Montserrat had many sanctuaries, so named, at Rome, Barcelona, Naples, Palermo, in Sicily, at Paris, Lyons, Rouen, Toulouse, Lisbon, Madrid, etc. Interrupted for some years by the wars of Napoleon I,[6] and during the revolutions that followed, the pilgrimage has regained its former splendor.

The monks, constant as the mountain itself, returned to their cells; the *escolanos* chanted again the praises of

[5] The following inscription recalls St. Peter's visit:

Hic S. Petrus Nolasco voto visitandi B. B. Virginem se exolvit, ubi crebro diuque orans primos ignes condendæ religionis hausit, cui postea gratissima Virgo Barcinone apparens ordinem instituit, anno 1218.

There are other inscriptions at Montserrat, especially on the tombs. The following short and expressive one is on the tomb of one unknown:

Vixit ut semper viveret.

[6] Montserrat and the monastery, transformed into a fortress, served as a refuge for the valiant defenders of Spanish independence. In 1811 and 1812 the French broke into their last entrenchment, and, in spite of the positive orders of Marechal Suchet, or Gen. Mathieu, they robbed the sanctuary of its immense riches. The school of music, which for a long time rivalled that of the Sistine chapel, was for many years dispersed with the monks. The French always respected the holy statue which they found in one of the hermitages where it had been hidden.

their Queen and Mother, and joined their fresh young voices in the famous Salve Regina to the grave manly voices of the monks. In 1881, Leo XIII. caused the Virgin of Montserrat to be solemnly crowned, and once more pilgrims climbed up the steep paths leading to the sanctuary. In 1888, a deputation of 6000 French came to renew with Mary, Queen of Catalonia, the ancient contract of allegiance, and 300 of them, for the most part priests, came to venerate the ancient grotto and the other souvenirs of St. Ignatius at Manresa, where they were entertained magnificently.

Ignatius of Loyola, a captain of infantry,[7] wounded on the 20th of May, 1521, in his 30th year, and converted during his convalescence, was at Montserrat in the month of March, 1522. He opened the secrets of his heart to Fr. Jean Chanonés,[8] a Frenchman by birth, the old vicar of Mirepoix. He was a man of great virtue, and consummate prudence in guiding souls. He advised Ignatius to make a general confession. According to tradition, St. Ignatius made his confession in a little chapel, still standing. Then, as is well known, he went before our Lady's statue to keep the vigil of knighthood and to offer her his sword and dagger, and to ask her blessing on the new life he had embraced. This was still in the days of the old church. The following inscription preserves the remembrance of St. Ignatius's great act:

B · IGNATIUS · A · LOYOLA
HIC · MULTA · PRECE · FLETUQUE
DEO · SE · VIRGINI · QUE
DEVOVIT · HIC · TANQUAM
ARMIS · SPIRITUALIBUS
SACCO · SE · MUNIENS · PERNOCTAVIT
HINC · AD · SOCIETATEM
JESU · FUNDANDAM
PRODIIT · ANNO
M · D · XXII · F · LAURENNETO
ABB · DICAVIT
AN · 1603

This inscription is not found in the new church, built after St. Ignatius's time, but in the first sanctuary, at the very place where Mary's knight clothed in sackcloth and with staff in hand, passed the night in prayer. It remained there till the old church was destroyed. It was then placed under

[7] Ignatius was "Capitan graduado de infanteria."

[8] We have found this name written several ways: Xaconès, Canonès, Chaconès.

a portico in front of the present basilica. St. Ignatius has a chapel in his honor at Montserrat. The Abbé Joseph de Amat founded also an annual feast with sermon and exposition of the blessed Sacrament in his honor on the 31st of July.

It is known that St. Ignatius gave his garments to a beggar and his mule to the monastery, and left his military belt with sword and dagger at the feet of the *Señora de sus pensamientos*[9] (Lady of his thoughts). It is not known what became of the dagger. In the church of Belen (Bethlehem) at Barcelona was shown a sword, as late as 1753, said to have been his, and it is still shown as such.[10] It figured prominently among the artistic and historic objects in the last exposition at this city.

On the 25th of March, 1522 St. Ignatius now "the poor man of the sack," so called on account of his garments, went from Montserrat to Manresa. He proceeded to Barcelona, and went somewhat out of his way to avoid recognition, in order to serve some time in the hospital,[11] to write certain lights vouchsafed him from Heaven and to visit our Lady de la Guia, whose feast it was.

Since then, how often soever it might be moved, the statue has always so placed itself as to face the grotto. In 1609, Fr. Manuel Pineiro, afterwards rector of the college of Barcelona, came with some companions and testifies, as an eyewitness, to the truth of the miracle. The oratory de la Guia dates back to an unknown period; the hermitage was built in 1488. Both were destroyed in 1856 to make way for a railroad, and were rebuilt somewhat later, in 1862. The miraculous statue, kept at the church of the grotto for a time, was again placed in the oratory.

As St. Ignatius left the chapel of the Guia, he had before him a large Gothic cross made of a single stone, which has since been restored. It has been affirmed that on his way

[9] Vida de S. Ign. del P. Fluvia, Barcelona, 1753.

[10] One of the sanctuary's historians says that this sword remained at Montserrat till the French invasion in 1811. But this assertion appears to have been made hastily. We have looked through the inventory of treasures of our Lady, earlier than this date, and there is no mention of St. Ignatius's sword. In the history of the college of Barcelona we find, without doubt, when and how the celebrated relic had been taken from the mountain to the church of Belen. We have been assured that there was an exchange of relics between the two religious houses.

[11] Fr. Fita (Santa Cueva) says that the life of Christ by Ludolph, the Carthusian, had been already translated into Spanish by the Franciscan Antonio Monterino; that St. Ignatius read it at the time of his conversion, and that, probably, it was the meditation for the first Sunday after Epiphany, "The finding of Jesus in the temple," that decided him to leave his family, to serve in a hospital, etc. There is a text from St. Bernard in this meditation which is a true programme of a perfect life.

he had a consoling vision, but this is most probably a mistake caused by another favor that he received at "the Balcon de S. Pablo," and it is perhaps Fr. Fluvia who has given rise to this mistake by his imperfect rendering of the text of Fr. Luis Gonzalez.[12]

After he had crossed the Roman bridge[13] he saw, in the last league of his journey, the different religious houses of Manresa nearly all of which have to-day souvenirs of St. Ignatius. In front of him was the high hill of St. Clara, topped by a convent of the same name, and half way up, the grotto, hidden by pomegranate trees and brushwood so celebrated, after his sojourn there. Further to the right the Cardoner is overlooked by a line of cliffs which form a picturesque hill and road called "The Balcony of St. Paul" on account of the church and priory of that name at the end of the road. It was on this balcony of St. Paul that St. Ignatius received a *general kind of revelation*, in which according to his own testimony repeated by Fr. Luis Gonzalez, he received more light than in all the other visions and studies of his life together.[14]

After an attentive examination of the place, and serious study of the text, it seems there can be no doubt concerning the very spot marked for this great grace of heaven. "*Ibat die quadam*" says Fr. Gonzalez, "*in ecclesiam, credo divi Pauli titulo nuncupatam, quæ paulo amplius quam mille passibus a Manresa distat. Est autem via quæ eo ducit fluvio vicina. Cumque ita incederet suis devotionibus intentus,*

[12] P. Fluvia, vida de S. Ign. L. 1. ch. 6. pp. 36 and 37.

[13] According to Manresa's historians this bridge was built about the year 210 B. C., and afterwards dedicated to Cucius Pompey. It is 32 metres long supported by eight circular arches of unequal size; the middle one is 25 metres in diameter. It appears that Cucius Pompey had established his headquarters at Manresa against Sertorius. On this same bridge, these historians say, was erected a statue to him with this inscription:

Gneo Pompeyo misit
Archieuci, subacta, sertor.
Factione in Hispan. et pacata.
Provin. tota ob magnum
Benef. ab eo largiter fac.
Manrasen. Statuam D. D.

Adrian, also, had his statue at Manresa with this inscription:

Hadriano, Imp. Pont.
Max. Belligero triumphat.
Ob singul. ben.
Municipalis Manrasa
Statuam D. D.

These statues were discovered at Tarragona in 1642 and 1644. (*Ensayos historicos sobre Manresa* por J. M. de Mas y Casus, Manresa, 1836). We have not seen them, but if they still exist they will serve as a study for our subject. The term "archiduci" applied to Pompey appears somewhat modern, and inclines us to doubt the authenticity of the inscription if not of the statue itself.

According to these historians Manresa was first called Minarisa, then Athanagria, after the period of Carthagenian domination, Rubricata, then Manurasa (because it had been ravaged by Scipio) and finally received the name Manresa, a corruption of Manu-rasa.

[14] Acta quædam P. N. Ignatii de Loyola, a L. Gonzalez ex ejusdem ore sancti excepta. (Paris Edition 1873, chap. iii., no. 30.)

consedit vultu ad flumen converso quod profunde ferebatur." Everything is perfectly determined; the place, "*ecclesiam divi Pauli ;*" the distance, "*quæ paulo amplius quam mille passibus a Manresa* (the old Manresa) *distat ;*" the spot, "*via fluvio vicina . . . flumen profunde ferebatur ;*" the present road is recent and built over the river; the old road passes over the rock, and justifies the expression "profunde ferebatur."

Fr. Gonzalez speaks of a cross before which St. Ignatius knelt after this great event; whether he means the one in front of the shrine of our Lady de la Guia, and which St. Ignatius could see from the balcony of St. Paul, or another which has disappeared it is impossible to say. It is a matter of regret that some monument has not fixed the tradition on this point.

At the end of this line of cliffs, is found the priory of St. Paul the Hermit, founded in 1412 by the religious of Montserrat. It may still be visited, as well as its charming little Gothic chapel. St. Ignatius was often received there, and the Prior, Peter of Aragon, was one of his spiritual directors.[15]

Turning to the left we see the summit of the hill, in St. Ignatius's time still surrounded by a strong wall, flanked by many towers, and with eight gates, and topped by the large church called "la Seo." This fine building was begun in 1328. It has the magnificent appearance of a cathedral, but is somewhat spoiled inside by improvements, altars etc., very modern and of very doubtful taste. It was ornamented by a square tower which truly has no other merit than to prove the solidity of the columns and ogives on which it rests.[16]

Further to the north, and at the top of an eminence that commands the whole city, on the site of an ancient citadel,[17] is the church of Carmel, celebrated for the famous miracle of "La Santa Luz," which came from Montserrat.[18] This

[15] In 1700 this monastery became the property of the Jesuits; when they were expelled by Charles III, it was sold to private individuals.

[16] Concerning "la Seo" see *Memoria sobre Manresa y en especial sobre su seo leida en la academia de buenas letras de Barcelona por D. Manuel Torres y Torrens, Barcelona*, 1857. Almost at the same time that the Manresians built "la Seo," 1312, they constructed a second bridge, a rival to the Roman bridge, and in 1339, another truly gigantic work. To irrigate the entire plain they built the celebrated aqueduct which carries the water of the Llobregat some four leagues from the city. This remarkable aqueduct has 34 bridges of stone, each supported by more than 30 arches; it has two tunnels, one 583 metres, the other 321 metres, and many other necessary constructions. It is the wealth of the country from an agricultural point of view. The first part of the 14th century is the age of Monks at Manresa and also the golden age of the city.

[17] This citadel or fortified house was built by Vifred, the hairy count of Barcelona, who conquered Manresa from the Infidel "Cum copiis procerum gallicorum" (Gesta comitum). See also the "Actes du concile de Barcelona de 906;" these acts are authentic.

[18] The Bishop of Vich pretended that his rights had been violated in the

beauitful church built in 1300 has but one nave; but it is of magnificent proportions. A little lower and towards the west the sons of St. Dominic, too, had a convent and a church which St. Ignatius has made famous. The surface of this vast polygon (of rock) was and is yet occupied by the streêts and houses of Manresa, and among these is notable the Hospital of St. Lucy. The city is now more populous though it has not extended much its limits. In rebuilding the houses after the burning of the city by the French in 1811, they simply increased the number of the stories.

Manresa numbers to-day about 20,000 souls, and with its factories for cloth, textile fabrics, thread and linen, rivals the cities in the north of France or even Sedan. These factories are for the most part outside the city and strung along the Cardoner the water of which is used to run the different machinery and looms.

The Manresian is very industrious, laborious, and tenacious in following up all he undertakes, and is very economical. He leaves no foot of ground uncultivated. If he find perchance, an unoccupied rock, he proceeds to take immediate possession, brings thither earth and fertilizers, plants there a vine and an olive tree, and in two years gathers thence his fruit. He has never consented to a military garrison, because the presence of soldiers is apt to corrupt the morals, and in any case set the example and the taste for idleness.

It is to be regretted that he has not set himself as strongly against the theatre, casino and certain other demoralizing institutions, which freemasonry transplants little by little into this city so devoted to God. Save in certain points, Manresa has preserved her ancient character and her christian traditions. The streets are narrow, and almost inaccessible to carriages; the houses are crowded one against the other. There is here no severe "at home" of the Englishman with all the barriers that have elevated privacy and egoism to the pride of a national institution; the city is one family; each sees his neighbor, speaks to and understands him. Children are numerous and are brought up in this life of intimacy and friendship without effeminacy. They live

construction of the famous aqueduct of which we speak. He put Manresa under interdict. But in 1345 a globe of light that paled the sun, came from Montserrat in broad daylight, before the eyes of all, and entered the church of Carmel, while the church bell rang. Inside the sanctuary this light thrice divided itself into three rays. This miracle was seen by more than 20,000 persons, was juridically attested before the notary by more than 60 witnesses, and was approved by Clement VI in 1347, who granted indulgences for a solemn feast, annually celebrated in memory of this favor of God and our Lady of Montserrat. It is useless to add that the bishop removed the interdict. *Relacion historica de lo venida de lo Santa Luz avec documents á l'appui, Manresa*, 1853.

together with the same christian thoughts, the same hopes and joys. They salute the same statue, they go to church together, they pray to God with fervor, to the Blessed Virgin and to St. Ignatius with devotion. The men, often with the city council at their head, faithfully take their place in the religious ceremonies, processions and the way of the cross through the streets of the city. They glory in receiving holy Communion, as frequently, and as well as the women. In fine they are a happy people, on whose forehead the Church has, so to speak, set the indelible mark of fidelity to God and to their traditions.

Manresa has changed but little, and St. Ignatius would recognize it to-day; he would find it but transformed into an indestructible monument to his memory.

St. Ignatius did not immediately betake himself to the grotto; he presented himself at the Hospital of St. Lucy, where, on the recommendation of Doña Inés Pascual, he was received by the Superioress, the venerable Jérôme Cavera.[19]

There, satisfied with black bread and pure water, he remained. Once for a full week he took no nourishment. He distributed to the poor the alms he received; he passed the day in serving the sick, and kissing their most loathsome sores; the nights, after a short rest on the ground, he spent in prayer, or in mortifying himself with terrible instruments of penance. His doings here may be found, in detail, especially in the Spanish life written by Fr. Garcia in 1683, or in Fr. Fluvia's of 1753, or in that written by Fr. Lucas in 1633. St. Lucy's Hospital was still in existence in the year 1000; it is now partly abandoned and in ruins, and in part replaced by the college of the Society; but the little chapel of St. Lucy has been tastefully restored. The adjoining room where St. Ignatius had his celebrated rapture of eight days, in the April of 1522, has been changed into a sanctuary since 1625.[20]

The bricks on which the saint lay, are still there; a statue carved in wood representing St. Ignatius, clothed in sack-

[19] St. Ignatius met D[a]. Inés in his descent from Montserrat. He wrote to her several times afterwards. His letters, together with most interesting notices, may be found in the learned edition of the *Letters of St. Ignatius* (T. i. p. 1–6.), which have just been published at Madrid, under the supervision of Fr. Velez, formerly a scholastic at Woodstock.

[20] These two chapels so rich in memories are in the annexes of the collegiate church of the Society in Manresa. The church, New Greek style, was begun in 1750, and not completed till 1816. Among the precious relics venerated there, is the body of St. Fortunatus, martyr, and that of St. Victoria, martyr, taken from the Catacombs and sent to Manresa in 1828 by the coadjutor brother, F. Bosch to Rev. Fr. Ildefonso Valiente. The college was founded in 1616, under the title of Ignatius of Loyola, by D. Lupercius de Arbiza, knight of St. John.

cloth, and reclining on the bricks perpetuates this wonderful fact. At the side, a marble slab in the wall recounts the entire prodigy. We translate it literally:

"St. Ignatius—while praying in this chapel—was ravished in ecstasy—his body fell to the ground on these same bricks—which you see and which are venerated to-day.—He mounted in spirit to Heaven—and saw the great religious order—which he should found—under the name of Jesus—its ensign—its end—its institute—its propagation in the two worlds—its undertakings—its conquests and its victories—its success in letters—its sanctity and its martyrs.—The vision lasted eight days—O Place memorable—for the ecstasy of St. Ignatius—for the revelation—of the Society—of Jesus.[21]

As Ribadeneira testifies, St. Ignatius's humility would never allow him to speak of this vision; so it is only by induction that we can so detail the things God revealed to him during these eight days. As to the fact itself (del Rapto), extraordinary as it was, there can be no doubt. It is affirmed, in the process of canonization, by the Bollandists and by all St. Ignatius's historians, and especially by Ribadeneira (Life of St. Ignatius L. 1. ch. vii.), who had it from several witnesses. It is further attested by an ancient monument, by uninterrupted tradition, and by a solemn feast. This is more than should be necessary to satisfy the most exacting critic.

For more than two centuries a solemn octave has been celebrated every year beginning on the eve of Passion Sunday in the chapel "del Rapto" in memory of this rapture of St. Ignatius.

Near this monument "del Rapto" the doorsill of the hospital entrance and the stone on which St. Ignatius sat to teach catechism, are preserved, embedded in the wall. Above we read:

"St. Ignatius of Loyola—seated on these stones—taught catechism—to the poor in the hospital—and to the children of the neighborhood.[22]

Finally at the entry of St. Lucy's chapel above the holy-water font is written: "It is from this font that St. Ignatius took holy water." In this same chapel del Rapto is venerated a bone of one of the saint's fingers, which we shall say

[21] Here is the exact reproduction of this inscription with the orthography of the period. Higher up, at a distance that makes the reading very difficult, the following inscription, which we owe to Fr. Angelini, has been placed.

[22] This inscription has been replaced by a quatrain which expresses the fact more naïvely. These changes, however, under pretext of better style, though not important, are to be regretted as they destroy a very old monument, and one of great authority.

more of later. The walls are ornamented with pictures of some merit, which recount different facts in St. Ignatius's life at Manresa. They are attributed to the pencil of brother Gallés. In the same college is found the crucifix which the saint wore, at Manresa, about his neck, with no other cross than his own breast. This crucifix, afterwards fastened to a cross, became the property of the family Sola y Abadal who have recently given it to the college.

Near St. Lucy's is a bridge over the brook of St. Ignatius, (formerly Mirable) on which J. B. Cordona,[23] Bishop of Vich erected in honor of the penitent of Manresa a small stone obelisk surmounted by an iron cross. On this obelisk is the following inscription: "To Ignatius of Loyola son of Bertrand, a Calabrian, founder of the priestly family of the Society of Jesus, who at the age of thirty fought valiantly in the fortress of Pampeluna for the defence of his country. After he had been mortally wounded, and healed by a singular kindness of God, inflamed by a desire of visiting the holy places in Jerusalem, he made a vow of chastity and started on his journey. When he had stript himself of his insignia of war, and left them in the temple of the mother of God, Mary of Montserrat, he clothed himself in sackcloth, and almost naked, first there, then here, with fasting, tears, and prayers, merited the grace to bewail his past sins, and began to expiate them like a true soldier of Christ.

"To preserve the memory of this great prowess, for the glory of Christ and the praise of his Society, Juan Baptista Cardona, a native of Valencia, Bishop of Vich and Bishop elect of Tortosa, as a mark of his great devotion to this patriarch, and to his Society, has dedicated to him this monument as to a most pious hero, and one to whom Christianity owes much, Sixtus V., being Pope, and the king of Spain, the most Catholic and renowned Philip the Second of that name."

In 1799, the municipal council restored this monument, so precious on account of its age, and engraved on it the following inscription: "This monument, menaced with ruin by the progress of time, the most noble council of the city of Manresa as a mark of its undying love, has restored, and commended to posterity; Pius VI. being then Pope, Charles IV. king, and Ignatius de la Justicia Governor of the city, 1799."

Wending your way up the street which ascends opposite the bridge and monument, you soon reach the street Lobreroca. At no. 34, in an interior court, where St. Ignatius

[23] J. B. Cordona died in 1589. He was Bishop of Vich in 1584 and of Tortosa in 1589. He is the author of an unedited MS., in the National Library of Spain, entitled "*Laus S. Ignatii.*" He helped Philip II. in founding the Escurial Library.

used to retire to spend the night, is venerated an image, which has been placed there by the owner of the house. Diocesan authority has permitted the devotion and granted indulgences. An inscription in Latin recounts the tradition.

It was in this same street, but a little further to the left that St. Ignatius wrought his first miracle. The story of the *Pozo de la Gallina* is known.

A chicken (pullet) had fallen into a well, and to the despair of its little guardian it was drowning. The curious on-lookers laughed, but the poor child was in tears. St. Ignatius saw the child's tears, and began to pray. The water in the well rose higher and higher, till the saint was able to take out the chicken already dead; and he gave it back alive to the delighted and consoled child. The water of this well has miraculous power, and a little oratory has been built alongside. A Latin distich recalls the miracle:

Disce viator, amor quid sit quo Ignatius ardet
Testis aqua est, supplex hanc bibe, doctus abi.[24]

From Lobreroca you go towards the church *del Carmen*, but just before ascending a flight of stairs leading to the old convent you find on your left the oratory of *San Ignacio enfermo*. It is known that while at Manresa St. Ignatius was often sick. On one of these occasions he was received by Andrés de Amigant and his family. Since 1354 this pious family had constantly received at their house two poor invalids from the hospital, whom they entertained as representing our Lord. An old picture belonging to the family represents the saint, and around him those who attend him. Over the bed the painter has written: *S. Ignatius — de Loyola — Languens*, and at the foot: *Hæc omnia—evenerunt* 22 *Julii—anno* 1522. On one of the walls of the house is a cross traced by the pious invalid, and a medal of the Annunciation, of which we will speak later.

During his attacks of sickness and at other times also, he was often most charitably entertained at the convent of St. Dominic. Prior Gabriel de Pellaros was then the principal director. While a guest here, the saint used to carry a heavy wooden cross in making the stations of the cross. On this was engraved, in the 16th century, the following: *Enecus* A-LOHOLA *porta—bat hanc cru—cem* 1522. The Do-

[24] This distich is by Fr. Sola. On the wall, about the well, was very long ago placed a strange little monument of marble. A little chicken is represented drowning in a well, and below we read: "St. Ignatius of Loyola in 1522 worked his first miracle here, by taking alive a little chicken already drowned, which he caused to rise with the water till it reached the margin of the well."

In 1603 Queen Margaret of Austria received devoutly some fragments of the rock of this grotto, which she had enchased with precious stones, also three young cocks and hens lineal descendants of the Gallina del Pozo.—Bollandists—P. Fluvia, etc.

minicans keep this religiously as a precious relic; it is said that some years after their expulsion, in 1835, they confided it to the care of the Dominican Sisters of St. Clair.[25] You can still kneel before the statue of the most holy Virgin whch spoke to the saint, and before the high altar where he saw the mystery of the most Holy Trinity, and where at the Elevation he saw the glorious humanity of our Lord.

Before speaking of the grotto itself, it is well to recall that St. Ignatius used to go in pilgrimage to our Lady of Viladordis, about a mile and a quarter from the convent of St. Clara, with a numerous crowd, to whom he spoke of God and of the Exercises.[26]

On the road leading thither from "S^ta^ Clara" street, there are three beautiful Gothic crosses of the 14th century, called "del Tort, de la Culla, and de Cusbiyola," which are preserved with religious care. St. Ignatius made stations of them, on his pilgrimages. At "la Culla," he made a prediction to a woman about her son, which was afterward fulfilled, as his historians tell us. On the pedestal of the cross "del Tort," is a very ancient inscription: *Hic habuit S. Ignatius Trinita-tis visionem*-1522.

The crucifix has been replaced by an iron cross. The ancient stone crucifix, detached by a violent storm and preserved by one of the canons, was given to the "Cueva." In the evening of July 30, 1607, while compline was being sung, fresh blood flowed in abundance first from the wound of the heart, then from the wounds in the feet and hands, and finally from the bruises in the head. After juridical deposition of six witnesses of whom two were canons, three physicians, and one a doctor of law, the miracle was approved by ecclesiastical authority. The crucifix is kept above the door of the grotto with an inscription recounting the prodigy of 1627.

Following the road of the Gothic crosses you arrive at our Lady of Viladordis, Health of the Sick, a pilgrimage mentioned in very old documents. St. Ignatius loved this chapel very much, and received there many celestial lights. His memory is faithfully preserved there. A statue in wood representing him kneeling is placed near our Lady. Near a picture of the saint, a little beyond the pulpit, the painter has written: "St. Ignatius of Loyola, founder of the Society of Jesus, in the year 1522, the first of his conversion, while staying at Manresa frequented this church of our Lady of

[25] We could not verify this.

[26] St. Ignatius and his Exercises had enemies even at Manresa. In him also and in his Exercises has been verified what the Evangelist says of our Lord, and which same can be said of many of the saints: "Et *murmur* multum erat in turba de eo. Quidam enim dicebant: quia bonus est. Alii autem dicebant: non, sed seducit turbas. Joan. VIII. 12."

Viladordis; he here received extraordinary favors from Heaven; to preserve the memory of which this parish out of devotion and gratitude, has dedicated to him this picture, on the 19th of Feb., 1632."

On Pentecost Monday of each year, there is celebrated there a great feast, enriched with a plenary indulgence, in honor of St. Ignatius. Two most pious and touching hymns express the love these people have for the Blessed Virgin and her servant Ignatius.

When the church was closed St. Ignatius knelt on a stone outside, and according to a reliable tradition the Blessed Virgin appeared to him above the door. This stone is kept under a side altar, on the Epistle side of the church. On it is written: Añy 1522—PDRE de S. Ignaci. The old statue of the Blessed Virgin was sculptured by an unskilful hand; by order of the bishop it was put in an adjoining room, where it is still honored. It is replaced by one with more pleasing features, but the pilgrims prefer the old statue.

At Viladordis is the farm of the *Marsetas* where the saint often received alms. Before departing he left his cincture, (composed of three strands of gladiole) to the master of the house, and predicted that as long as this family continued to give alms to the poor, it would be blessed with children, and would never want the means necessary for living with the decency corresponding to its rank, without knowing either great wealth or poverty. The prophecy is verified to this day. The poor know this and come in great numbers to ask alms, almost as a right; and they are faithfully given. The present owners of the Marsetas live at Narclès, a mile or so from Viladordis; all their children are named Ignatius. The relic is kept with religious care under the pedestal of a silver statue of the saint. The head of the family alone has the key of the strong box in which it is kept. He willingly shows it; but he will never give up what he considers, and justly, the treasure and aegis of his race.

It was to Viladordis also that the saint took his best friends in 1523, before leaving Manresa. The son of Doña Inès Pascual describes him at this period of his life as follows: "The moment we (his mother and himself) reached the bridge of the city, Ignatius came to meet us with the modesty, gravity and appearance of an angel. Clothed like a pilgrim, he had on his shoulder a bag full of bread and other alms received for the poor. As he walked he kept saying certain prayers, and wore a large rosary about his neck. When he heard my mother call him, he drew near smiling, and spoke of pious subjects . . . Two days after he left Manresa to the incredible regret and amidst the tears of the bet-

ter and larger part of the citizens, who looked on his leaving and absence as that of a saint and an angel."[27]

It is time to come to that which has given Manresa all its celebrity—to the grotto itself. About its authenticity and the truth concerning St. Ignatius's stay there, all has been said in the process and Bull of canonization, and in the Bollandists' works. We will briefly sum up its history in these pages.

St. Ignatius easily obtained permission to retire to the grotto, for it belonged to S. Fernando Roviralta who loved it much. Roviralta lived more than a hundred years, and many details both interesting and certain have been learned from him. The grotto is situated about 600 yards from old Manresa and above that of Valparaiso, and was much deeper in the middle than at the sides, and much lower than now. It was but ten feet long, four and a half wide and six and a half feet high in the middle. The entrance was, as now, to the southeast; it was entirely choked up with brambles and pomegranates which projected from the top of the rock, as well as by bushes and plants which grew below. This was the only entrance and a difficult one to penetrate.

Ignatius found himself there in perfect solitude, for the path that now winds up about the grotto did not then exist. From his retreat he could see Montserrat, our Lady de la Guia, and the religious houses of Manresa. On the wall, to the right, he traced with some sharp instrument a cross, which is still visible, and which is proved to be the same.

It is useless to recall what St. Ignatius suffered in this solitude, what graces he received from God, or how with Mary's special help he there composed the Exercises.[28]

The saint had scarcely left Manresa when the grotto became a place of devotion and pilgrimage. His friends placed there a cross to denote their respect for the place. Since

[27] Manuscript history of the Province of Aragon L. 1. c. viii., quoted by the editor of St. Ignatius's letters. Madrid edition, T. 1. p. 5. 6.

[28] According to the best calculations the Exercises were written before the 22nd of July, 1522. That St. Ignatius had been helped by the Blessed Virgin, in the matter and in the general details of the Exercises, there are many proofs that appear conclusive. We may add the following testimony, cited for the first time by Fr. Fita in the work to which we have referred above. The original may be found in the manuscript history of the college of Belen at Barcelona, folio 21. It speaks of Fr. Lorenzo de S. Juan who passed through Manresa at the end of the 16th century and at the beginning of the 17th: "Passing through Manresa he heard from Señor Amigant that the Blessed Virgin had dictated the Exercises to our Father St. Ignatius, after a vision which he had while before the image of the Annunciation in that place, as they have recorded and known from the mouth of the saint himself during his stay at Manresa." The marble medallion representing the Virgin of the Annunciation, was found by Joseph de Amigant, Comte de Fonllar, when he restored the chapel "de S. Ignacio enfermo."

the beginning of the 17th century an epigraph has been placed there, which we translate literally: "In this place in the year 1522, St. Ignatius composed the book of the Exercises. It is the first work written in the Society of Jesus; it is approved by a Bull of Paul III." Since that time, also, the crowds that visited it have been so great that their entry and exit had to be regulated.

On the 27th of Jan. 1602 the Marchioness d'Aitona became owner of the grotto, and one year after gave it to the Jesuits. They had then a residence at Manresa in the Hospital of St. Lucy which the city had given them in 1602.

In 1603, the fragments of rocks, of which we spoke before, were broken off and sealed before a notary and sent to Queen Margaret of Austria.

In the same year (1603) Francis Robuster, Bishop of Vich, built a chapel over the grotto, which he dedicated to St. Ignatius the martyr, as St. Ignatius of Loyola had not yet been canonized.

In 1606, the Duke of Montéléon, Viceroy of Catalonia, cured miraculously by St. Ignatius, and also another member of his family, as can be seen in the process of canonization, came to visit the Santa Cueva, accompanied by four bishops and a numerous suite. In 1610 and 1622 the beatification and canonization of St. Ignatius were celebrated with enthusiasm.

In 1623, Gregory XV. granted a perpetual Jubilee to be celebrated at the Santa Cueva, on the last Sunday of September. On this occasion the Very Rev. Fr. Mutius Vitelleschi General of the Society sent a finger of St. Ignatius (the thumb of the right hand). There is but one joint of it at the grotto, but, as we have already said, another bone is venerated at the chapel "del Rapto." As there is no mention of another sent from Rome, it is to be supposed that the relic had been divided between the two houses.[29]

In 1629, at the request of the Manresians the bishop of the diocese decreed that the city of Manresa, the chapter and the inhabitants should henceforth have St. Ignatius as their patron. Little by little the grotto took its present form.

In 1660, the tower and the House of Exercises were built to which in 1889 a wing was added. In 1666, the magnificent façade was finished, which closes the grotto on the south side. It continued a little later to serve as a support for one of the small naves of the church. The work

[29] A benefactor lately offered a new and most remarkable reliquary for the bone kept at the grotto. On this occasion an inscription, "Digitus Dei est hic" found on the pedestal of the old reliquary was done away with. This allusion to the words spoken by Paul III. on the subject of the Constitutions might give occasion to a forced and improper comparison.

of adorning the grotto was begun in 1667, thus giving it its present form. The sculptor Grau seems to have directed the work.

In 1663, the Capuchins of the neighboring convent wished also to have their grotto of St. Ignatius. Their predecessors had often affirmed the authenticity of the true cave, in the procedures for the saint's canonization and on another occasion, and up to that time there had been neither the least doubt nor dispute about it. But in the year mentioned above (1663), the Capuchins had transformed four caves, discovered under their cloister into as many hermitages and they called one of them after St. Ignatius.

They pretended, further, that the saint could have been able to retire there, and that he had lived there as well as in the grotto so long venerated. This pretension, untenable historically, as was clearly proven, was the cause of a strange contention.

The municipality was disturbed, and fearing this would cause error and confusion in the future, served a summons on the Capuchins to take the statue of St. Ignatius out of their hermitage; it repeated this protest with greater energy before a notary and caused it to be printed.[30]

As the Capuchins took no notice of these uncanonical proceedings the dispute became interminable; it went at length to the Nuncio, and gave occasion to innumerable writings. On the 30th of July, 1680, the municipality, agreed with the ecclesiastical authorities, that the procession on the 31st should be made with the greatest pomp, that in the name of all the citizens and by act of the notary they might protest before the very door of the old Cueva, that here was the true and only grotto of St. Ignatius. This protestation was repeated yearly up to the last century, and it was only by the concordat of Oct. 26th, 1734, that the Capuchins finally renounced their pretention.

We have mentioned this to show how scrupulously faithful the Manresians are in guarding the smallest memory that concerns their faith or history; nor are they less jealous in rejecting false traditions from their very beginning.

The present church begun about 1750 was completed in 1763. It has nothing remarkable except the south façade mentioned above. This façade is adorned externally with magnificent sculptures in stone. It is like a long procession of statues of saints, of angels bearing escutcheons, of in-

[30] The best work on this question is, without doubt, the one (so highly praised by the Bollandists) of Doctor Vicens, printed in 1664 with this title: *Manifesto sobre la verdad y unidad de la Santa Cueva.*

scriptions recalling the glories of St. Ignatius and his Society, etc.

In 1718, Philip V., who loved and venerated the grotto of Manresa, sent a chalice on which were engraved the royal arms and this double inscription: *Philippus V. D. G. Hispaniarum Rex, virtute, protectione. El Ill^mo S^r D^n Carlos de Borja, patriarcha de las Yndias capellan y limosnero maior.*

On the 11th of April, 1707, the very day when the octave commemorative of del Rapto had closed, the day on which St. Ignatius had awoke, saying often, *O Jesus!* the Jesuits of Manresa, forgotten for a week by the executors of the decrees of Charles III., were conducted to Tarragona and banished from Spain with their brothers.

The House of Exercises was occupied by some orphans, the church and grotto closed to the public, the sacred vessels and all the riches of the sanctuary devoted to different works.[31]

In 1794, a few fathers just escaped from the guillotine, were received at the House of Exercises.

Then came the French occupation. Manresa was the first city of Catalonia that revolted against the usurper. Having breathed the martial spirit of St. Ignatius at Santa Cueva the Manresians defeated and routed the French in the first battle of Bruch, June 6, 1808.[32]

There were then reprisals by the French. Macdonald overcame a party from Manresa. The House of Exercises was used as a barrack. The grotto was respected. But finding the church closed (since the decree of Charles III.), abandoned and in a most deplorable state, they kept their horses in it. This, unfortunately, is not the only profanation with which they can be reproached during this sad war in Spain. The Cortès of 1812 decreed to the city of Manresa the title of *muy noble y muy leal*, and recognized this conduct as *heroica en grado eminente*.

When the French troops had departed the grotto was opened. On the 17th of June, 1816, the Jesuits returned to Manresa amid the acclamations of the entire city. Little by little, in spite of the new expulsions of 1820, 1835 and

[31] Only the reliquary of St. Ignatius and the chalice of Philip V. have been recovered.

[32] We should not be astonished at this devotion to St. Ignatius the soldier. After his canonization, the saint by decree of the Catholic kings, had been named *Capitan General* of the Spanish armies. A national war song of the time of Charles IV. repeats this title and shows its benefit. (La Santa Cueva de P. Fita. pièces justif. n°. 1.) There is, even to this day, a popular saying in Spain, which explains clearly the complete defeat Napoleon suffered in this country. They say he was defeated by the general "No importa," for at each new victory of their enemy the Spaniards shouted, "No importa" with increased energy. "It matters not; march on, just the same."

1868, in spite of the organized devastations of the revolutionists of 1835, the church though it has not recovered its ancient splendor is still fittingly restored. Somewhat later Pius IX. conceded at two different periods privileges to the Santa Cueva.

On the 5th of October, 1860, Isabella III. came piously to visit the grotto of St. Ignatius. About this the following incident is told: at the moment of venerating the cross cross traced by St. Ignatius in the wall of rock, the ex-queen turned towards the duke of Tetuan and said, not unmaliciously, "General have you read the Spiritual Exercises written here by the hero of Pampeluna?" The answer of O'Donnell is not given, but we can divine what it should have been.

The grotto, excepting the ornaments which are rather a distraction, is just as it was left after the work done then in the 17th century, under the sculptor Grau. It is reached by the little nave to the left of the church. This one has been prolonged beyond the large nave to the grotto. Before entering it, to the right, is seen the altar of St. Francis Xavier, and above the door, the miraculous crucifix, with an inscription telling how the blood poured from it. The well-wrought door is narrow. You descend five steps. The grotto is little more than twelve yards in length, including the little sacristy of two or three yards, at the extremity of the cave, and behind the altar. The width varies between two and four yards. The greatest height is eight feet, almost in every other part you must stoop. To the right as you enter, i. e., on the north side, closed in by rock, is venerated the cross traced by St. Ignatius on the wall. At the end i. e., to the southwest the grotto is closed in by a marble altar and by a door leading into the sacristy, and thence up a flight of stairs cut in the rock to the House of Exercises.

The altar is surmounted by a reredos of black marble, sculptured by Grau, the famous artist of his day. The saint clothed in sackcloth and cord is kneeling in the grotto before the Book of Exercises resting on a stone. The left hand supports the book, the right holds a pen. The saint's head is turned slightly to listen to the Blessed Virgin who appears in a cloud above Montserrat. At the saint's side or at his feet, are a discipline, some rods, and a large girdle with iron points. In the distance you see Manresa with its collegiate church and the bridge leading to our Lady de la Guia. The site is portrayed faithfully. The subject framed with black marble is completed by some angels playing on guitars. The south side of the grotto, once choked with

brambles and pomegranates has been cleared; but it is not left open as at Lourdes, as it is but a precipice; it is closed by the façade already described. The wall on the inside is covered with precious marbles and mosaics. Throughout the grotto, you can read the history of the saint, at Manresa principally, recounted in a series of marble medallions, or in stucco-work well executed; some of them are most exquisitely finished. Those on the right are Grau's, those on the left, the work of a lay brother. The light enters only through a small octagonal opening, which adds to devotion.

On entering this place sanctified by the tears, blood and prayers of St. Ignatius, and where he received such favors from our Lord and the Blessed Virgin, for himself and others, where so many have since come to renew their fervor, to implore miracles, or at least strength and consolation, you are filled with a most profound respect. As at Notre Dame des Victoires, Montmartre, Lourdes, and other great sanctuaries of the world, you feel in an especial way under the influence of Heaven and in communion with all the generations of pilgrims who have stopped here and drawn down favors of God and the blessings of Heaven upon this blessed rock.

And now the stream of pilgrims continues, and their faith is rewarded as of old.[33] Every day from 20 to 30 Masses are said in the church or at the grotto, to satisfy the devotion of the celebrants and the people.

In the neighboring house bands of 10 or 15 priests or laymen come almost every week to make the Exercises of St. Ignatius. Other labors among the congregations are not neglected. A confraternity of St. Stanislaus for boys from 5 to 14 years numbers about 1400 members. It is a pleasure to see them on Sunday assisting at their special reunions. This work has destroyed the godless schools of the Freemasons. Near the chapel del Rapto, the fathers of the college also prepare the children of Manresa to hold their rank in society as worthy sons of their ancestors and of the Church.

Thus it is that St. Ignatius continues in this his adopted city the good he effected while living.

L. MABILLE.

[33] The Little Sisters of the Poor, to be under the protection of St. Ignatius, have come to establish their second house in Spain, on the property adjoining the grotto, i. e., in the old Capuchin convent. Religious houses are numerous at Manresa. The Sisters of Marie Réparatrice have their novitiate here; the Sisters de l'Enseñanza and many other congregations here labor in their different spheres. Manresa counts fifty of her children at present in the Society of Jesus.

The expelled French Capuchins have also built a large convent to the northeast of the city.

MADURA.

Extracts from a letter of Mr. Francis Bertrand to his brother Mr. Augustine Bertrand.

MADURA, May 10, 1890.

DEAR BROTHER IN CHRIST,

P. C.

I am sure that a few items of every-day family life in Madura will not fail to interest you. So, for simplicity's sake, we may begin with a morning scene. Look at this string of women coming and going. They present a variegated appearance indeed, as they belong to every caste (except the Pariah caste). Each of them carries an urn of water on her hip; with it they are going to clean their lodgings. Here then is the way in which the day begins in India. At about 5 or 5.30 A. M., the wife gets up, fetches water, cleans and sweeps the house, besmears some part of it with cow-dung, prepares breakfast, if there is any to prepare, gets some drinking water and the bamboo chop-sticks ready, so that when her lord shall get up, he may find all done for his convenience. But perhaps he will choose to go and take his morning bath in the river or sacred pond. This is the prevailing custom among the Brahmins. Every day, the rising sun must find them in the water like ducks. But instead of immersing their own precious selves, they let down buckets, which they carry along, and, pouring the contents over their head, they rub and re-rub, and over-rub and counter-rub themselves; an economical way, you perceive, of combining both the shower and the Turkish bath. Next, they set about washing their toga-like garment. The other castes give theirs to the washermen or women of their own caste. But these are too impure for the Brahmins, so these high-toned gentlemen do their own washing.

It is also this sacred pond which furnishes most of the natives with their drinking water. Check your surprise and master your revolting sense of the delicate! Our Indians pay little or no attention to the quality of the water: fresh, tepid, limpid, dirty, are synonymous with them. Of course they take little of it—just enough to rinse their mouth and wash their teeth after meals. But if a cool drink of fresh

water is wanted—a very pronounced weakness among Europeans here—one of two things must be done. You must, if possible, get it either directly, as we do, from a fountain or spring with the help of a water-carrier or from the pond above mentioned. If you choose this second method, you must procure a certain kind of jar or jug of baked porous earth. This you fill with water and expose to the cooling winds and so the water becomes cool. And if it is dirty, the heterogeneous matter will, if you give it time, settle in the pores and at the bottom and so you will have cool, clear and drinkable water. This water-system is not so common as it is necessary, for the natives practically believe that water must serve a general purpose; so the same pond will do for bathing, for washing their clothes and their culinary utensils, for their oxen, their cows, etc.

But let us go back to breakfast time. All is ready. The husband gets up, yawns, stretches, rubs his swollen optics, takes his bath, eats heartily, washes his teeth and goes to work at his occupation whatever it be. This is the normal course of things. Still on my way to X — I meet one-half of the male population of the place sleeping yet, sound as Swiss marmots in the heart of winter. Some are lying on the edge, some in the middle of the street; others, near the door of their hut, or on their stands, if they happen to be merchants. As I pass, these people open their eyes, big as bow-windows, they yawn, roll over on the other side and continue with their romance, interrupted by my inopportune passage. The Indian's bed is generally his *alma mater tellus* plus a mat. On this he reclines after he has wrapped himself up from head to foot in an ample piece of white cloth. The whole reminds you of a mummy in its winding sheet; and when there are many of them together side by side, you imagine yourself walking through the paths of a graveyard above ground. The women wrap themselves up in the same way, but their winding sheet is almost always of a red color, sometimes it is white, or yellow, or blue, etc., but they, as far as I can tell, sleep always inside.

Speaking of beds reminds me of a little fact. You must know that here as in all places where rules Britannia, there are what I might call tenants of the crown,—people, namely, fed, lodged and clothed at the expense of her Majesty.

In India, as in other parts of England's domain, we find many of those born philosophers whose great principle is *Primum est vivere.* Acting upon it they assume as another great principle that "the end justifies the means" and they are quite willing to stand the *consequens et consequentiam;* because after all to be put in jail means nothing shameful in

India, and promises moreover an easy life. To drag a cannon ball within the prison walls and reservation is as easy as to drag out a miserable existence outside. Besides, running is not one of their exercises; for these are limited to sweeping, to making mats, to threshing rice and to lying down under a palm tree. Well, tell us about the beds. Presently, sir. Some time ago a new president of Madras, recently landed from Europe, came to visit Madura. On his tour he did not forget to inspect the prisons. But what was his surprise when he saw that the prisoners had no beds! Why, quoth he, since in all European prisons, every detained person has a bed, should it not be so here? Surely the good man did not know as much about the Indian's way of sleeping as you do now. So he disposed liberally of a good sum of money for the purchase of beds. Some days after they had been put up, some one out of curiosity visited the cells during the night and found the Indian prisoners, snugly wrapped up in their white cloth and stretched not *on* but *under* their beds. The next morning they were asked, why they had done so. They, not a little surprised, gave answer quite innocently and with an inexpressible air of satisfaction, that they never slept better before; because those beds, they said, shielded them against intruding insects of all sorts and shapes, against the dust and other filth that fall from the roof, etc., and enabled them to pass a good night. You are left to admire whichever party you choose and draw the moral.

Although I spoke already of religious bodies, I will speak of them again; notwithstanding the apprehension that you may look upon this letter as a kind of variety store. Still I am not afraid that you will, because I have Cicero's *Cui bono* against you. Well now, if you don't mind the scorching sun, I am willing to go out with you on a little walk—no street-car riding here—and to be your guide. Let us avoid the main street and turn to the right. Do you see that high structure there? It is one of the pagodas of Madura city, dedicated to Madam Minatchi, i. e., the fish-eyed goddess, the γλαυκῶπις Ἀθήνη, the Ἥρη βοῶπις, the Minerva and Juno of good old Homer. You see also five high towers, forming a pentagon; they stand for so many gates to the pagoda proper. Don't be too exacting now, and bid your ideal of artistic beauty wait for you outside. Here is the sanctuary, it is nothing but a hut. Peep in, but keep your hands off. The goddess is that big black thing there, shining with oil and melted grease or butter, a coating of which she receives regularly three or four times a day. Madam Minatchi is a beauty, though her name is a misno-

mer, for she has eyes as big as a bull's eye. I call your attention now to the perfection of details, which is a characteristic trait of all Indian pagodas. Then you understand also the *rationem essendi* of these innumerable and indescribable paintings, statues and statuettes; they are meant to represent the *reginæ comitantem catervam* of Virgil. Now the *ab uno disce omnes* is so true in the case of pagodas that we had better turn our steps and our eyes to something else. This time it is something grand and majestic. Two horses, is it? Equestrian statues, please you, not indeed of Alexander the Great or of Don Quixote or of Henry IV. on the New Bridge (Paris), but of the god Siva, the third person of the Indian Trimourti! What you see, between these two gigantic horses, is a big Brahma, with distended cheeks and belly, bull's eyes, and with glass in hand.

The natives believe that the gods go promenading through the rice plantations during the night; so to spare them the trouble of walking and the danger of being bitten by snakes, they have constructed for them these two enormous coursers, to which they add, now and then, a squad of minor ones. This constitutes the heavy cavalry of the gods; the serpents should have pretty good teeth to injure either, for both are made of solid stone. What acumen, what piety, what delicate attentions on the part of these poor natives in behalf of their gods? I might detain you here to witness the sacrifices during the day and the elephant and torch-light processions at night; but let us go further.

This building here in front of you is the pagoda or church of the pagan monks. Monks? Yes, sir; pagan monks or Samiâssis, as they are called. These men live, like monks, in community; they have their private cells, their church, their priors, their abbots, etc. They have a good and high notion of meditation and virginity (at least according to their own testimony), and they pray much and keep celibacy. These Samiâssis are clothed in a long yellów garment, wear a kind of beads around their neck and (horrendum!) pomade themselves quite freely and frequently with the sacred cow-dung. The superior of this community here is not unknown to our fathers of Madura. Twice already he has called on Fr. Darrientort to secure the father's influence in a process between himself and some Brahmins, because the judge of the superior court is a Catholic. The father yielded to the Samiâssi's entreaties and spoke to the judge. As the cause of the superior was just, the lawsuit was decided in his favor. Then did the presents flow in; but better still, he called to order one of his priests who was annoying our fathers in the province of Marava.

I wish you could witness a scene which consoles and edifies me very much. But as it takes place only once a week—and this is not the day—you must be satisfied with a description of it. It is nothing less than my Sunday-school, which consists of twenty-five to thirty Pariah children from the neighboring village. They are of all sizes, colors and ages—speechless and walkless babies included, who are carried by their bigger brother or sister under the arm like a bundle of soiled linen. The costume of the smaller children is very simple: they have none, except a belt—which is a string—from which a little bell keeps hanging and dangling; whilst that of the larger children is, if not much more expensive, at least more extensive. When they have reached the schoolhouse, the young man, who brought them, salutes me, i. e., bows, covers his face with his joined hands and says, "Sâmi, here are the children;" and leaving them to me, he goes away. I take them into ... our ox-stable, which is at some distance from the college; a stable indeed, but assuredly as neat and as comfortable as the hovels of their poor outcast parents. The ox-stable then is the summer schoolhouse; but in winter, when the heat is quite pleasant, I hold school outside under a banyan tree, where my little folks have no other seat than the beautiful green grass. But now the work really begins; and first I divide them into several classes, according to their acquirements. Those, whose tongue is not yet loosened, are free to sleep or run about on all fours: this trait, the little woolly heads and the jingling bells would remind you of so many little sheep. Those who do not know how to bless themselves, I confide to a mentor, who already knows his prayers. Those who do not know all their prayers are put under the care of a catechist, and those who do are given a small catechism. Next, rod in hand, *initium sapientiæ*, I stand in a conspicuous place, but not too far away. Then the respective instructors utter one or two words of the prayers to be learnt and they are repeated with a unanimous shout, that would almost break your tympanum. Still some little fellows sleep as sound as if they were in a desert. This form of drill is carried on for a full hour, but at the expense of some encouragement on my part; for I have to move around to keep up the fire of enthusiasm and even to reinforce the sinking voices with my own. But at the end they know something. Before dismissing them, I make a general distribution of candies, even to the sleepers, as they behaved best, and all go home, with a sore throat perhaps, but also with their little hearts full of glee at their achievements. On more solemn occasions and when my funds are more

abundant, I have a distribution of pictures, medals, scapulars and beads. Beads are the *ne plus ultra* for these poor children, just as green, black or blue goggles and umbrellas are for their elders and other grown people of the land.

To complete the tableau and the contrast I must say a word about my own costume; on my head I wear generally a broad-brimmed hat, that puts me entirely in the shade, and that is saying much for the hat; I wear a white cassock with red belt; I have given up wearing stockings and my shoes are simply sandals.

Here I stop, hoping that I have not wearied you with this long epistle. Remember me and all of us in your good prayers.

FRANK BERTRAND.

OUR COLLEGES AND RESIDENCES IN BRAZIL.

Letter from Fr. Galanti to the Editor.

ITÙ—COLLEGE OF ST. ALOYSIUS,
February 19, 1891.

REV. AND DEAR FATHER,
P. C.

We have in Brazil two missions; one is confined to Rio Grande do Sul, the most southern province, at present we say state, of the Republic, and belongs to the German Province; the other belongs to the Roman Province and has at its disposal the rest of the recent Republic of Brazil. The German fathers have several stations intended chiefly for the assistance of the German colonists: a residence in Porto Alegre the capital of the state, a boarding school in the town of St. Leopaldo, and the episcopal seminary which has been recently, I am told, entrusted to them by the new bishop. As far as I know, our relations with those fathers are very scanty indeed; they are much beloved in that province, they work a great deal and publish a German newspaper. Their college is in excellent standing, and has generally a little over a hundred boarders.

Our mission, as we have said, belongs to the Roman Province and counts two colleges and four residences; but alas! they are poor in laborers. One of the houses is in Rio Janeiro and is hired at an exorbitant rate. Only one father is there because we can spare no more. This house is, how-

ever, indispensable as when any of Ours go to Rio on business they have no where else to stop. It is also useful for the boys of Friburgo at the end of the scholastic year when they go to Rio to pass their examination before the university. The other residence is in the city of Sâo Paulo, and though very old, we intend to restore it; it is well furnished for a college and belongs to the college of Itù. During the year it is occupied by a housekeeper only, whom of course we have to pay. This house is also most necessary for the boys when they go there to undergo their examination before the university as well as when they pass through Sâo Paulo in the beginning and at the end of the long vacations. The third house is in the interior of the state of St. Catharine, the most northern province of Brazil except Rio Grande do Sul. Here there are four fathers and a brother, but one of the fathers is old and disabled; the others do much for the Italian colonists as well as for the Brazilians. The fourth house is in the province or state of Goyaz, near the confluence of the rivers Araguay and Tocantins. There are two fathers here and one brother. This house is chiefly intended for the conversion of the native Indians, but we are told that it is impossible to do but very little with them. The Indians say that the fathers are very good and worthy of any trust, but that they are unable to defend them against the Portuguese, thus they call any white people, and for this reason they refuse to form reductions. These poor Indians keep vividly in mind the horrible cruelties their forefathers had to suffer from those Portuguese, who persecuted our fathers, and enslaved these poor people. However, our fathers do something for the whites. They live so far from us that to go there a journey of more than three long months is required. They are, therefore, quite cut off from us and from what is called the civilized world. Their greatest and most sensible need is wine and bread for holy Mass. They have not even the post. When they write they have to entrust the letter to any one who may happen to pass there en route for the capital and it is almost a miracle, if, of five letters that they write, one reaches its destination. Last year our Fr. Rector sent some wine for them to the Bishop of Goyaz, who wrote that the wine was there but he did not know how to send it to the fathers. A few months ago the superior wrote that he wanted a cassock as his own was worn out. Very well; but how were we to send it there?

Let us come to the colleges. During the last vacation I had an occasion to visit the college of Friburgo which is situated on a high ridge among the mountains. The air is excellent and the temperature cool; the view though not

beautiful is striking. The building is rather small, being able to accommodate hardly one hundred and thirty boarders. There is, however, land to build on. Both the house and the land, which in the beginning were hired, have been bought, and we may build there a fine college as soon as we are a little surer of our position in this country. The college has acquired good standing, and as it is only three or four hours by rail from the capital there is good reason to hope that it will never want students. Still, this year we do not expect many students, because the examinations at the end of the year, owing to an extreme severity, were quite unsuccessful. This college has boarders only.

Our largest college, is the college of Itù the early history of which we have already told in the Woodstock Letters. The college building is three hundred feet long by two hundred and forty, forming a quadrangle and capable of accommodating four hundred boarders. On one side is a public street or rather road which is very quiet, on the other is the playground, and beyond them a large farm belonging to the college. On this farm we have a large kitchen garden, a vineyard, a fish-pond, and pasture for cows, horses, etc., and best of all we have a good walk of about four thousand yards.

Instruction.—Our teaching, properly speaking, is neither classical nor scientific; it is what is possible in this country. For our boys, as is very common in Brazil, do not want to learn but merely to manage one way or another to pass the examinations required by the government in order to be able to be received into the university. These examinations sometimes are very rigorous as the case was last year at Rio Janeiro, sometimes easy as it was last year in Sâo Paulo. Besides, these examinations often consist in some very stupid questions, so that it is not uncommon for a poor boy who knows his matter very well to be plucked, and for another who is a blockhead to be successful. Besides this, as in this country protection is all powerful, we have in teaching to look not only to the matter in order that our students may learn something, but also to the way of divining the questions, etc. The matters we teach and that are required for the examinations are the following: Portuguese, Latin, French, English, Rhetoric, Philosophy, History, (both universal and the history of Brazil) Geography, Cosmography, Arithmetic, Algebra, Geometry and Trigonometry. Philosophy and Rhetoric have of late been suppressed. So we will have doctors without philosophy and orators without rhetoric! As to the order, any one may follow what he likes; one may stand first his examination in mathematics

and end with Portuguese. Hence you may see what difficulty we have in teaching. Again some matters are not required for some professions, and then the boys who desire to follow such professions refuse to study other matter. But if the next year they change their mind, then they will study them, etc. It is quite a chaos! But if you will do some good you have to manage to get on as best you can, otherwise the students will go to other colleges, where they will learn little at all of letters and nothing of their religion. On vacation days and holy days we teach those who wish it (generally they take it as a diversion) some German, Greek, Italian, and also physics. We also teach music both vocal and instrumental. Our college at Itù receives in general only boarders though there are a few externs whom we receive gratis. They are so few that I think that they have never been more than ten and, owing to circumstances, it is impossible to do anything with them.

The history of our college may be told in a few words. In its first year it acquired a good reputation and received as many applications as could be accommodated—there were ninety-three boarders. We were lodged in a very poor, old house, while the new college was building very slowly. Owing, however, to several circumstances, in the fourth year the number of students began to decrease so much that the number was soon reduced to fifty-five. Several fathers became then so discouraged as to begin to talk of closing the college, but the change of the rector and minister improved matters so much that the next year the number of students began to increase and in a few years it reached the number of 420. The house became so full that we were obliged to place some of the boys in the corridor of the fathers and on the stage of the theatre. For want of place we were obliged to refuse many applicants, though they came from families of the highest social position in the country. We then opened a new college, that of Friburgo, and the number of our students was soon reduced to more suitable proportions; but owing both to the abolition of slavery, on account of which many citizens lost their means of support, and to the smallpox our numbers were reduced in 1888 to 280. Last year we had about 380 and this year we have already more than we are able to accommodate. Such an increase is due to the great reputation the college has attained which is the fruit both of the satisfaction of the boys and the result of the examinations. They are the great tests of a college in Brazil. For if you are unsuccessful in the examinations, you will be accounted good for nothing, should you be the most learned man in the world.

On the other hand if the boys are not satisfied, they will say that the college is not a good one and the next year they will look for another. Now our boys owing to the good discipline of the college and the comfortable accommodations of the house are quite satisfied, open-hearted and joyful. On the other hand our examinations in São Paulo have been quite successful. Last year out of three hundred and twenty-eight examinations, we got three hundred and ten approbations, a success unprecedented in the annals of the university. The examinations generally last one month or a little more. During this time two or three fathers have to be in São Paulo with fifty or sixty students, who are in time replaced by others from the college. A few of them go and come two or three times when circumstances require it. It is a difficulty, but we cannot do otherwise as experience has taught us that if we leave our boys alone in São Paulo they will be quite spoiled even in a few days. After the distribution of prizes which usually takes place about the middle of December we accompany our boys home. On the day after the distribution those who go to São Paulo start and are accompanied by one or two fathers; on the following day those leave who go to Rio. Nearly at every station we leave some boy delivering him to his relations, who, being notified beforehand of our passage, are waiting in the station. At the end of the vacation we make the same journey but in the opposite direction. Some fathers go to Rio, others to another central station, others to a third station. On the appointed day the boys come, dine and sleep in São Paulo, and the next day reach the college. On these occasions as well as during the examinations the railroad companies help us much both by a reduction in the price and by affording us special carriages, in which we can watch our boys very well. You cannot fancy from what great danger we save our boys by such precautions. The long vacations last two months. The college accordingly is opened about the middle of February or the beginning of March. During the year we make one or two excursions by rail, and several on foot, to one or another of the farms near the town. Besides the feast of the Rector we celebrate very solemnly the feast of St. Aloysius, our patron. This celebration lasts two days: on the first day there is general communion in the morning, a solemn Mass with sermon at eleven, and a procession through the town in the evening; on the second day there is a grand banquet at the college, and an illumination in the playground at night. The affluence on this occasion is very great, the town becomes full and the hotels are overflowing. Last year many people had

to leave for want of accommodations. At the end of the year we also celebrate a solemn feast which lasts two days, but the celebration is held only at night. On the first night there are some academical exercises, music, and a comedy; on the second there is a drama and the distribution of prizes. At both of these feasts we have many guests in the college. Though the expense attending these feasts is great they are advantageous in keeping the name of the college before the public and in making it better known. They tell us that the college of Itù has done away with the bad reputation attached to the name of Jesuit since the persecution of Pombal. In fact, wherever we go at present it is enough to be known as a father of Itù or Friburgo to have a right to respect and consideration. How different it was twenty years ago!

Spiritual Ministries.—In this little town we do, I may say, everything,—hear confessions, preach, attend sick-calls, and even many a time baptize, marry, and administer the last sacraments. The parish priest is very old and almost disabled, so that he gives quite willingly every permission. The sick-calls occur day and night, and sometimes we are called to a distance of four, five and more leagues. We officiate daily in five churches, and attend also the public hospital. There is no feast, no procession, no public spiritual function in which we do not take a prominent part. In order to better assist the people two or three of our fathers live in a house adjoining a church at the other side of the town; but we cannot say that they form a separate house as they depend entirely on the college, receiving food and all they may need from it. Much good is done in this church, and the catechism is taught to a large number of children. Besides this, one of us goes every Sunday and on other holy days to a chapel a league distant, where he attends a population that otherwise would be utterly abandoned. We also assist as far as possible the neighboring parishes and the colonists who are spread everywhere in the farms of this country.

Such is our work. What is the result? A very good one I think. People everywhere show us the most marked sympathy and follow our recommendations. We have exclusively in this little town about 64,000 communions a year.

What is our position with regard to the new state of things? We had everything to fear and we have passed and are still passing through a most dangerous crisis, but, thanks be to God, we have had nothing but fear to suffer up to the present day. On the contrary we have received many marks

of sympathy on all sides. I would like to tell you many things on this subject, but I must wait for a more suitable time. All I can say at present is the following:—

The article of the constitution against us has already been recalled. On this occasion the people of Itù sang in the parish church a solemn "Te Deum," and made a great demonstration in favor of the college.

Soon after the proclamation of the Republic a miserable newspaper said a few things against us, but nobody supported it.

The congress is forming a tolerable constitution, and we hope everything will pass peacefully; still the danger of a civil war and of a persecution is not quite over yet.

Several changes have taken place in the hierarchy, of which more in another letter.

The government seems to have repented of the separation of the state from the church, but *factum infectum fieri nequit*, and there is good ground to hope that the church, getting free from the slavery under which she had been nearly crushed, will do much better than before.

RAPHAEL M. GALANTI.

Corrections.—You will see from this letter that you should correct what is written about Brazil in the October number, vol. 19, page 393. It would be well also to rectify a word or two in the letter of Fr. Razzini, vol. 18, June, page 172, line 21. "The empire of Brazil is divided into *eighteen* provinces;" say twenty. Ibidem, line 39, "Brazil was tributary to . . ." I would say: "Brazil is a colony of . . ." I am certain that good Fr. Razzini will not take ill these slight corrections.

The following letter was received after the above was in type. It gives an account of the opening of the colleges, and the latest news of the political state of the republic, and the condition of Ours.

ITÙ—COLLEGE OF ST. ALOYSIUS, April 6, 1891.

REV. AND DEAR FATHER,
P. C.

The college of Friburgo was opened at the beginning of last February, and counts already as many boarders as it is able to accommodate. Our college of Itù was opened on the second of March. The number of students is quite extraordinary. We have already in the college 490 boarders,

and a few more are still to come. We have been obliged to refuse many because we have no place for them; the whole college is overcrowded. I have, for instance, in my class fifty-two students in English, fifty in the History of Brazil, and forty-seven in Universal History. If we had more place and more men we could have this year nearly six hundred boarders. We receive nearly every day new applications from all sides, and this not only by letter but even by telegraph. Just to day we received a telegram from the far distant capital of the upper Amazon, asking two places in the college, but we have been obliged to refuse them for want of room.

As regards the political state of the country everything is quiet at present, but there is a sort of dissatisfaction, which according to some, may produce trouble in a not very distant future. May God help us and save us from civil war! we are not free yet from the danger of it. We know better now something of the past and the danger from which we have, almost miraculously, escaped. Last year about this time a decree was written to expel the Jesuits, but it was not carried into effect. Why? God knows, and his providence has assisted us in a hidden but wonderful way. The projected constitution was directed directly against us, the government had triumphed in the elections (oh! by what freedom) and our only hope was in God. The congress in the beginning seemed to be completely in favor of the government, but by degrees a few Catholics, who were not well known as such, changed everything. The government fell, the proposed constitution was changed and the article against us was suppressed.

During the last Holy Week a young lawyer by the name of Libero Badero spent several days with us in the college. He is a doctor of laws and the chief of the Catholic party in the congress, and it was he who did everything for us and for the Church. He is a most estimable man in every way. He told me that he intends visiting the United States towards the close of this year or the beginning of the next. He is most desirous of visiting our colleges in his travels through the country. I, therefore, beg of you to insert this fact in the LETTERS, and entreat all Ours to receive him as kindly as possible, as he has saved us and will save us in the future if there be any need. All of us in Brazil feel under the greatest obligation to him.

Changes in the Hierarchy.—The bishop of Goyos, a Lazarist, was transferred last year to Rio Grande do Sul; the bishop of Pernambuco, this year to Rio Janeiro; the bishop of Para, last year to Bahia and there was made archbishop,

but he has just died. His death is a great loss for the Brazilian church. The actual bishops of Para and Goyos are two young priests who were educated in our American college in Rome. The actual bishop of Pernambuco is Monseignor Gebrard, a learned priest of Rio Janeiro, who was appointed last year coadjutor to that see *cum jure successionis*; but he is still in Rio; why I don't know. A coadjutor was given last year to the bishop of Mariana, another to the bishop of Bahia. Now this last one, on account of the death of the archbishop is governing the diocese as capitular vicar. It is reported, on good grounds, that a few new dioceses are going to be erected. The actual president of the Republic, Diodoro da Fonseca, the very man who expelled the emperor, forgetful that he had separated the church from the state, asked the Pope for permission to name the bishop of Rio Janeiro. The answer was that it was too late, since the new bishop had already been named, though he had not yet been made known. The late bishop of Rio Janeiro died only last November.

Good by, Rev. Father; please pray for us and this unhappy land of Santa Cruz.

RAPHAEL M. GALANTI.

THE IRISH SCHOLASTICATE AT MILLTOWN PARK.

A Letter from Fr. Whitney to the Editor.

MILLTOWN PARK, March, 1891.

REV. AND DEAR FATHER,

P. C.

You have often asked to have a letter from Milltown Park, the newest of our Scholasticates. I wish that some one else had undertaken to comply with your request; but, as the lot has fallen upon me, I will try to write something which may interest you. At any rate I shall have endeavored to please you, and if I fail, you will forgive me.

Everyone knows that Milltown Park is the Scholasticate of the Irish Province, and everyone knows that it is in Dublin; but perhaps not everyone knows that while it is in Dublin county it is not in Dublin city. Still it is in the immediate suburbs, and not more than an hour's easy walk from the very centre of the city.

Everyone who comes to Dublin is sure to find himself, sooner or later, on that thoroughfare which, under the name of Sackville Street, he has perhaps heard of as "the finest avenue in Europe." It still goes by its old name among the Conservative and Tory citizens of Dublin, but among the Nationalists it has been rechristened, and is known as O'Connell Street. The most prominent object in this street is Nelson's Pillar, or "the Pillar," as it is more familiarly called. This is a cylindrical and hollow column of stone rising to the height of one hundred and ten feet, and surmounted by a statue of the naval hero, the "Shaker of the Baltic and the Nile," whose deeds of prowess it commemorates. On the anniversary days of his great battles, a flag is raised on the summit of the monument. The Pillar is the starting point for nearly all the tram-lines, or horse-car lines as we should say, in Dublin. From this point one can go to almost any part of the city or suburbs; and so it is here that I recommend any one of the readers of the Woodstock Letters to repair, if he finds himself in Ireland's ancient capital, and desires to visit Milltown Park. First of all, if he has time and three pence to spare, he may climb up in the interior of the Pillar, and from the summit take a bird's-eye view of Dublin. Then when he descends I advise him to take the Donnybrook tram, from the south side of the Pillar. There are other ways of reaching our scholasticate, but this will, perhaps, be the best for one who is not overburdened with this world's goods, and who has never as yet been at Milltown. Before starting he will see in the middle of the street, on the north side of the Pillar, and about half-way to the famous Rotunda, the pedestal for the Father Matthew Statue. The capstone of this pedestal was laid with appropriate ceremonies, and in presence of a great multitude, on the centenary of the Apostle of Temperance in October, 1890. The building on the right as our visitor enters the tram is the Post Office. This massive building brings to my mind the Custom House in New Orleans. Still I know not if there be any very great architectural resemblance in the two edifices. In the street below the Post Office, a few steps from O'Connell Street, is the Freeman's Journal building. As the tram goes on it

passes two other monuments in the middle of the street. These have a better right to be here in the centre of Dublin than a memorial to any Englishman, however great a naval captain, however brave and plucky he may have been, for these are raised to commemorate Ireland's own sons. The first is a marble statue of Sir John Gray, and beyond is Foley's justly celebrated monument in bronze to Daniel O'Connell. A moment more and the tram crosses the Liffey over O'Connell, formerly Carlisle, bridge. To the left is Butt bridge, and beyond is the handsome Custom House, the view of which is now sadly interfered with by the "Loop-line" of railway connecting Westland Row with Amiens Street, and enabling the passenger who lands at Kingstown to go through to Belfast without change. To the right, one catches a glimpse of Grattan bridge and of the Four Courts. Next, on the left, when we have crossed O'Connell bridge, is a marble statue of Smith O'Brien, who was famous in the days of '48. A little farther on, the tram passes in front of a bronze statue of Tom Moore, and then curves around between the old Parliament House on the right and Trinity College on the left. In the yard in front of Trinity College are statues of Oliver Goldsmith and Edmund Burke, and in College Green, in front of the old Parliament House—now the Bank of Ireland—where the lovers of Ireland hope one day in the near future, if her own sons are true, to see the Nation's Parliament once more assembled, is a statue of Henry Grattan.

A little farther away, down the street, is the celebrated equestrian statue of "King William of pious memory." It is now resplendent in paint and gilt, thanks to the late Lord Mayor, Mr. Thos. Sexton, M. P. After this there are not so many sights to be seen along our tram-line except such as one might expect in any strange city, when one goes out for the first time. And yet perhaps, there is one thing that will particularly strike our visitor, and that is the multitude of outside cars which he beholds, darting in every direction. But these he will soon get accustomed to, and so after paying his three-penny fare, and receiving a ticket which is supposed to certify that he has paid, but which usually people immediately throw away, at the end of half an hour he will find himself near Donnybrook, on Morehampton road. The name Donnybrook of course brings to mind recollections of the famous fair. But, for better or for worse, the fair has long since ceased to be held, although the site can still be pointed out to the curious inquirer.

Our visitor will stop at the corner of Belmont Avenue,

which intersects the road at right angles, and then five minutes' walk will bring him to the gate of the Park, which faces directly down the avenue. Another five minutes and he will be at the door of the house, where I can safely leave him now, assured that he will receive a *cead mille failtha*, and be treated with genuine Irish hospitality.

The grounds of the Park are extensive, containing altogether about thirty acres. A part is nicely laid out in winding walks, with statues here and there, with an abundance of trees and shrubs of various kinds, and with beautiful flower beds, of which Mr. McDonnell, in whose charge they are, is justly proud. A great many of the trees are choice evergreens, which form a very agreeable sight during these winter months, when the other trees are stripped bare of all their leaves. For one fine flourishing specimen of the "Monkey Puzzle," which grows just under my window, I am told that the Botanical Society offered two hundred pounds. I do not know if Father Sabetti has such or so valuable a tree in his domain. From that same window of mine, which opens on the southwest, I have a fine view of the Wicklow mountains, which are only three or four miles distant. The old house, in which I live, was formerly a private residence. It was bought by Ours about thirty-four years ago, and a story was added. Next, another wing, corresponding exteriorly, was built for the noviceship proper, and was joined to the old part by a lower structure containing a wide corridor, with the domestic chapel at one side, and the refectory underneath. Next, at right angles to all this, running out towards the northeast, was built the new house, and a fine structure of granite, containing forty or fifty rooms, and destined especially for the retreats of the secular clergy, although some rooms are now occupied by fathers and scholastics. At the end of this new house, at right angles with it again, it is proposed to build a new chapel, large, convenient and ornamental. Rev. Fr. Rector hopes and expects to begin the work in the early spring. The plans are ready, and to judge from them, the new chapel will be all that could be desired.

Of course our community here cannot compare, in point of numbers, with that at Woodstock. You are nearly two hundred, while we are only fifty-five. There are twenty-eight theologians and twelve philosophers, but in this small number many nations are represented. Here you will find Irishmen, Englishmen, Portuguese, Spaniards, Frenchmen, Germans, Italians, Belgians, Canadians and Americans, all children of a common mother, and living together united in the bonds of fraternal charity.

Of the teaching staff, it would not be becoming in me to write in such words of praise as I would like. Some of them are not unknown in America. Fr. Nicholas Walsh, the Rector, was Provincial twenty years ago when some of our American fathers of to-day were novices or tertians here at Milltown Park. Fr. William Kelly is known and admired in two hemispheres. He taught at St. Beuno's thirty years ago, and in Australia his name has become a household word. He has warm and appreciative friends in the United States. Fr. Peter Finlay, Professor of "Morning Dogma" needs no introduction to a Woodstock audience. He was with you before he came home again, to help to found this new scholasticate.

Although the winter has been extremely severe in England, and everywhere on the continent, here it has been very mild. We had a little snow early in the season, before Christmas, but there has not been ice enough for skating at all during the winter, and very often fires have not been required in the rooms. It need hardly be said that there is a great deal of rain in Dublin, but even in that respect we have had no reason to complain this autumn and winter. On the contrary, we have had a great many delightful sunshiny days, which recall to the minds of some of us the winters to which we have been accustomed in New Orleans and elsewhere in the "Sunny South." To add to the resemblance, our trees shelter an immense number of birds of various kinds, and our ears are continually delighted by the warbling of thrushes, blackbirds, robins, and other feathered songsters.

Last summer I passed my vacations in missionary work. First of all, I assisted Fr. James Lynch, our present Minister, to give a mission of a week, near here, in Milltown chapel. Then, in the early part of July, I went to Portumna, in Co. Galway, on the banks of the Shannon. This is the parish of the Most Rev. Dr. Healy, Coadjutor Bishop of Clonfert, and is on the Clanricarde estate, close by Woodford famous for the "Plan of Campaign." Here Fr. Richard O'Reilly and myself spent a week together and we had the consolation of having a very well attended and successful mission. Next I went alone for a week to Ashford in Co. Wicklow. This place is close by the Devil's Glen, and only a short drive from Glendalough, famous for its seven ruined churches, its round tower, and its lakes, by whose shores St. Kevin lived.

> "By that lake, whose gloomy shore,
> Skylark never warbles o'er."

Our credulity need not be taxed too severely by this as-

sertion of Tom Moore, if we believe the good parish priest, who told me that the skylark never sings over any lake at all. Here too the mission was well attended and successful. Then I gave a retreat at Waterford to about seventy Brothers of the Christian Schools, who were assembled for the purpose from various houses in England and Ireland. The superior of all was Brother Justin, who has passed most of his life in America, and who is well known to many of Ours in various parts of the country from New York to San Francisco. I took occasion here to run down for a day to Kilkenny and visit the birthplace of a certain venerable father. Next, with Fr. James Colgan, I hurried on through Killarney, to the very west of Kerry, to Valentia Island, which as the cheery parish priest used to say, is the next parish to America. Here we spent two fruitful weeks with the good islanders, who edified us much by their faith and simple piety.

Allow me one closing remark, which my visit to Mungret suggested. When are we to have a similar college in America? Father S— of California used to be very much in favor of such an undertaking. Has no one a vocation to start it?

Reverentiæ Vestræ
Servus in Xto.
JNO. D. WHITNEY.

THE PROVINCE OF BELGIUM.

A Letter of Mr. J. Cooreman [1] *to the Editor.*

INNSBRUCK, February, 1891.

REV. AND DEAR FATHER,
P. C.

Although one of the smallest countries of Europe, Belgium offers an interesting field of study in almost every respect. Its position with regard to Germany, England, France and Holland has enabled it to profit by the good qualities of each of them, and to the right cultivation of these qualities the Society of Jesus can claim a good portion. Belgium comprises a population of about 6,000,000, spread

[1] Mr. Cooreman is a Belgian scholastic at present studying his theology at Innsbruck. Besides this letter we are indebted to him for a number of favors, for the interest he has taken in the LETTERS and for procuring us valuable information, and a number of rare catalogues for our collection.

over a total area of 11,373 square miles. On this small space, the Society manages 11 colleges, 8 residences, the *Collegium Maximum* of Louvain, and 2 novitiates. All these houses are centres of far spreading influence, as a few details about each of them will show us. According to the last issued catalogue the Society has control over 935 men to perform its work. The majority of these devote themselves to the education of youth. During the last few years, the total population of our colleges averaged 5500. This number of itself proves that the Society has a good deal of influence on the general character of the nation. The highest as well as the humblest classes of Society find representatives among our pupils, with the consequence that a nucleus of good Christians is formed in every one of them.

We have a college in the following towns: Brussels, Alost, Antwerp, Charleroi, Ghent, Liége, Mons, Namur, Tournai, Turnhout, and Verviers.

Brussels.—This college is the seat of many important works. Besides the usual features connected with a house of the Society, we find there:

a) *The Bollandists.* Their work is so well known that it is not necessary to enter into particulars about it. They are now four in number, and two scholastics will join them after a few years. The volume beginning with the saints of Nov. 4, is in preparation. Fr. F. Van Ortroy is working at the life of St. Charles Borromeo, with which a number of very difficult questions is connected. Another of the Bollandists, Fr. J. Van den Gheyn, is Professor of Sanscrit at the Catholic University of Paris. The *Analecta Bollandiana* (quarterly, 8°. pp. 160, $3 per annum) deserve a special notice, as they are not sufficiently known. They deal mostly with the "Acta" of saints not included in the Roman Martyrology.

b) *Les Précis Historiques*,—a review edited by Fr. V. Baesten. It treats especially points concerning church history as connected with Belgium.

c) *Petite Bibliothèque Chrétienne*, under the management of Fr. F. Kieckens, has for its object to re-publish the best spiritual books known, either from the French, or translations. This work, under the patronage of all the Belgian bishops, has a large number of subscribers especially among the secular clergy.

d) *Revue des questions Scientifiques* ($4 per annum or $3 for the members of the Société Scientifique) is the organ of the Catholic *Société Scientifique*, founded by the late Fr. J. Carbonelle and including among its members the leading Catholic scientific men both of France and Bel-

gium. In the last sitting held at Louvain on October 30, FF. Van Tricht and Thirion produced very interesting facts about lightning-rods, a full account of which will be found in the *Annales de la Société Scientifique.* The *Annales* are delivered only to the members of the *Société Scientifique*, numbering upwards of 540. The members of the Society pay either $3 per annum or $30 for life. The *Annales* contain yearly a vast amount (about 400 pages) of original matter concerning mathematics, physics, chemistry, sciences, medicine, and political economy. This society has for its motto: *Nulla unquam inter fidem et rationem vera dissensio esse potest* (Conc. Vatic.), and has interested both Pius IX. and Leo XIII. Fr. C. George, 14 rue des Ursulines, Brussels, superintends all the transactions, although in the catalogue of the Belgian Province he appears only with the modest mention, Adj. Secret. Soc. Scient. Brussell.

e) *Association de St. François Xavier*, founded by Fr. L. Van Caloen about 30 years ago. This association intended for the spiritual good of workmen has spread marvellously in Belgium and lately in Spain, where 31 bishops have recommended it to their flocks. Fr. F. Lebon was appointed president two years ago; he has introduced new features required by the necessities of the present times.

f) A preparatory course to the *Military School* has been opened lately, and last year the four pupils who presented themselves were admitted after a very difficult examination. Although only 40 are admitted each year, there are always more than a hundred candidates who try to get through.

Alost.—About 120 secular priests, members of the *Union Sacerdotale*, founded by Fr. Adolphus Petit, meet here yearly to make a retreat under his guidance. This work, which has adherents all over Belgium, contributes singularly to make a zealous and pious body of clergymen.

Antwerp.—Our metropolis of commerce and arts has two colleges of Ours, one of which is exclusively devoted to commercial, industrial and scientific studies. Its name is "Institut St. Ignace." The other college is called "College Notre Dame," and claims special notice on account of the spiritual aid it affords to emigrants before their departure for the United States, either direct from Antwerp, or from Liverpool.

Ghent.—Our college of Ghent is much visited by Catholic students of the State University. Fr. J. Van Volckxsom has made it his work to point out to them the errors which often lessen the value of the neutral teaching of the State.

Here also resides Fr. P. Van Durme, the Editor of the Flemish Edition of the Messenger of the Sacred Heart.

Liége counts the largest number of pupils. There are more than 920 who attend the lectures. Out of this number about 120 are full-boarders, about 120 half-boarders, 190 quarter-boarders, the remainder externs.[2] This college employs 46 of Ours and 12 extern teachers. Former pupils have been this year particularly successful both at the Catholic University of Louvain and at the State University of Liége. The eleven pupils who passed in the beginning of October the entrance examination for the Mining and Technical Art School of the Liége University did wonderfully well, two of them being first of their respective lists, the last being 13th out of a great number of competitors. This college is at present the one which is especially to be recommended to English-speaking boys, who desire to learn French practically.

Namur is our only college with a philosophical faculty, the professors of which are much esteemed by their colleagues of the Catholic University of Louvain and even by those of the State Universities of Liége and Ghent.

Turnhout has the largest number of full-boarders, their number being above 300. Two of the fathers won much praise from all quarters for their intervention in suppressing the strikes which broke out during the summer. Connected with this college we find the Apostolic School, one of the most fruitful of its kind.

The other colleges do their work quietly, and generally with success. The same may be said of the residences at Brussels, Ghent, Liége, Bruges, Courtrai, Lierre, Malines and Oostacker. This last one was founded to do the work connected with the celebrated Flemish Pilgrimage, described a few years ago in the London "Month."

The *Collegium Maximum* of Louvain needs not detain us long, as many of the American fathers have made their theological course there. It will be enough to mention that Fr. C. Sommervogel is working hard as usual at the second volume of the *Bibliothèque des Ecrivains de la Compagnie de Jésus*. The first volume was issued in the beginning of last November, and was received with much applause by all students of bibliography.

[2] In Belgian colleges, full-boarders live at the college; half-boarders come for Mass at 8 A. M., get dinner at 12 M., bread and beer at 4 P. M., and leave the college at 7 P. M., after night studies; quarter-boarders arrive with trains from various directions at about 8 A. M., receive only coffee at 12 M., (they bring their own dinner) and leave the college at 4 P. M. after classes. Externs come at 8 A. M., have Mass and two hours' class, come again at 2 P. M. and leave at 4 P. M. The whole afternoon of Sunday, Tuesday and Thursday is free.

Both at *Arlon* and at *Tronchiennes*, our two novitiates, numerous retreats are given. Tronchiennes deserves special mention, as a new building was erected a few years ago exclusively for the use of Exercitants. This building contains forty rooms and a fine refectory. Six collective retreats are given yearly and more than 350 gentlemen from all parts of Belgium follow the Exercises during four days. There is another retreat, given in Flemish, for the benefit of rural members of the Society of St. Vincent de Paul. In August, nearly all the lay masters of our colleges come together at Tronchiennes for the same purpose. They number about one hundred. Further, two collective retreats are given to our lay brothers and two others to the "Operarii" and "Missionarii," who have thus an opportunity of making their retreat quietly and of meeting their college brethren once a year. Besides, this building is also used for Provincial Congregations.

Before leaving Belgium, I must make one or two general remarks about the Province, viz.: 1. With all our houses are connected various sodalities, as a rule in a prosperous condition. 2. In various places, secular priests perform the exercises of the monthly recollection under the direction of Ours. Some time ago, a Belgian clergyman, during a private audience, had the consolation, as he expresses himself, to present to His Holiness a copy of Fr. Petit's Book[3] for the Monthly Recollection of priests; he wrote to the same father that His Holiness, having asked a few details about the organization of retreats and monthly recollections in Belgium, expressed his entire satisfaction at the course pursued. The Holy Father at once sent a special blessing to Père Petit, the author of the book and the zealous promoter of ecclesiastical retreats and monthly recollections. 3. In a few places, Ours contribute occasionally an article to local papers; but this co-operation with the daily press is of necessity of a limited character. I know only five of Ours who make regular contributions, and one of them confines himself to scientific articles. 4. The superiors are liberal in providing the means of forwarding private study, and many of Ours have acquired a name in several branches of science. It would perhaps be useful if a larger intercourse took place among the specialists of our various provinces.

In 1890, two historical works of some importance were published by Belgian Jesuits: one of them by Fr. L. Delplace, on Joseph II. and the Belgian Revolution of 1789,

[3] Sacerdos, rite institutus piis exercitationibus Menstruæ Recollectionis, auctore P. Adolpho Petit, S. J.—series altera.—Desclée, Bruges, 1890.

the other by Fr. Charles Van Duerm, entitled, *Les vicissitudes Politiques du Pouvoir Temporel des Papes depuis 1790 à nos Jours:* Bruges, Société St. Augustin. This work has been highly praised in Belgium, France, Germany, and by the *Civiltà Cattolica*, which goes so far as to say, that an Italian translation would prove a great boon for Italy.

To conclude this sketch, something must be said about the Belgian Mission in West Bengal, India. About 140 of Ours are engaged in it. St. Xavier's College, Calcutta, and St. Joseph's College, Darjeeling, keep up the old reputation of the Society in educational matters. Both these colleges are affiliated to the University of Calcutta. In 1886, St. Xavier's College numbered 741 pupils, 269 of whom were Catholics, 166 Protestants, 188 Hindoos; the others, Armenians, Mahommedans, Jews, Parsees, etc. The college of Darjeeling can accommodate as yet only about 90 students. The celebrated missionary, Fr. Depelchin, is its Rector.

Besides the Archbishop's Palace and St. Xavier's College, we have five residences in different quarters of the Indian metropolis. The residence of Cathedral House, 3 Portuguese Church Street (in the Moorghaehatta quarter), possesses a printing-press, issuing "The Indo-European Correspondence," a weekly, published every Wednesday morning. Each number contains about 24 pages of the size of the "London Tablet."

Outside of Calcutta, there are missionary stations in the Residency, the Burdwan and the Chota Nagpore divisions. In the last mentioned centre, divine Providence allows marvellous work to be done. According to the archdiocesan official returns (August 1, 1890), the misssion of West Bengal contains 54,275 Catholics and 37,527 catechumens. Total, 91,802. Out of the total the Chota Nagpore division claims 36,302 Catholics and 36,961 catechumens. That is a total of 73,263. The number of converts in Chota Nagpore was in 1881, 378; in 1884, 1449; in 1885, 3274; in 1888, 35,000; in 1890, 73,263. These figures are the minimum and show only the number of those under the immediate control of missionaries.

The progress of the whole mission will be best illustrated by the following figures. The first official return (December 1866) records a total Catholic population of about 9000 souls. This number became, on August 1, in 1879, 14,300; in 1881, 16,148; in 1884, 17,761; in 1886, 20,182; in 1888, 56,000; in 1890, 91,802. From Aug. 1, 1889, to Aug. 1, 1890, baptism was administered to 1679 children of

Christian parents; to 15,638 children of non-baptized parents; to 6051 adults; total, 23,368.

According to official documents, the archdiocese of Calcutta numbered in 1889, 171 mission churches or chapels; 85 elementary schools, with a population of 5547 children of both sexes; 5 orphanages with a population of 700 boys and girls; 116[4] religious of the Soc. of Jesus; 19 Brothers of the Christian Schools, and 140 nuns—Sisters of Loretto, Daughters of the Cross, and Little Sisters of the Poor.

As it is easily understood, the working of the mission requires from the Belgian Province great sacrifices both of men and of money. The great number of lay masters in our Belgian colleges is partly explained by the necessity of sending Ours to Calcutta. For the collection of funds we have started *l'Œuvre de la mission Belge du Bengale*, of which one of Ours is president, wherever we have a residence. But even so, the mission always undergoes a pecuniary stress much felt. Fr. Lievens, at Ranchi, the head and soul of the work, has to furnish at least 10 mission centres and says he wants $100 for each station (chapel and presbytery). But the funds are unhappily lacking, and the missionaries are obliged to live in huts less comfortable than the poorest cabin. This state of affairs is made the more sad as the Protestant missionaries have plenty of money. To give a single instance: the Govindpur Mission (12 miles N. W. of Torpa) gets a monthly supply of $350.

The last interesting bit of news, with which I conclude this sketch, is that the Belgian Province has finally given its consent to open a college in the Congo State. Its acquiescence was given after the king of the Belgians had been asking for it for several years back, and, if report tells the truth, only at the special intervention of the Sovereign Pontiff.

JOSEPH COOREMAN.

[4] This number does not contain the lay brothers. There are now in the mission 76 priests, 42 scholastics and 22 lay brothers.

FATHER PETER O. RACICOT.

A SKETCH.

The news of Fr. Racicot's death struck a chill to the hearts of all on Good Friday last, when, already saddened by the dirge of the *Tenebræ*, we received the telegram sent, of his charity, by Rev. Fr. Devitt to the larger houses. One old and revered father writes that as he read the startling news, he feared he himself was dying of heart-failure. The unexpected death of good old Fr. Hanrahan was, it is thought, hastened, if not indeed caused by the shock given him by the untimely death of his old and loved friend and comrade of so many years at Fordham. And in all of us the mourning caused by the death of so many loved ones of Ours was for a moment forgotten at this new blow, and in its stead came dismay and a cry of *Parce Domine, parce populo tuo.*

The Rev. Peter O. Racicot was born in Montreal on Dec. 29, 1839. His earliest aspiration was the priesthood, to prepare for which he was sent very young to the Sulpician Seminary where his career, though short, was very brilliant, as he easily led in all his classes. A retreat made by him when in his 16th year under one of Ours filled him with the desire of giving himself entirely to God in our Society. With him, to decide was to act, and so we find him a novice in that same year 1855. He was, we are told, a very edifying novice, manifesting, even then, in a marked degree that love of obedience which characterized his whole life. He used to tell of the earnest efforts made by his novice-master and seconded by himself to correct his penmanship, with how little success we all know, and of the despair of the good novice appointed to give him daily lessons in caligraphy.

Immediately after his noviceship, if not indeed before he had taken the simple vows, he was sent to work in the colleges. In 1859 he was Fr. Jouin's companion from Montreal to New York, whence, after a year or so at St. Francis Xavier's, he came to St. John's College, Fordham where we find him in 1860–61 as teacher of first grammar and of algebra. There he passed the greater part of his Jesuit life as

teacher, assistant disciplinarian, librarian, lecturer in mathematics and in philosophy, vice-president and prefect of studies, with the exception of four or five years, until 1879, when he was transferred to the Canadian Mission and sent to Prince Edward's Island with Fr. Kenny. His ill health, very great even then, did not permit of his remaining there, and he was in consequence sent back before the end of the year, by Father General, to our Province, where as Minister and *Socius* to the Master of Novices at West Park, as *Socius* to the Provincial, Vice-Provincial twice, Rector of Woodstock for seven years, he became so well known and respected by all and deeply loved by many.

All his studies were made while doing full or partial work in the colleges. He was sent to Woodstock to study his philosophy, but his health, even then undermined, was such that after a few months of heroic effort on his part, his superiors withdrew him and sent him again to Fordham where he made with distinguished success the whole of the long course of theology in two years. When he made his profession in 1873, he was in his thirty-fourth year and was the youngest professed father in the mission.

His ability was very great. His memory was extraordinary. It was said that he not only knew nearly all of Virgil and Horace by heart, but that he could read quickly a page of any unfamiliar author, and closing the book, at once repeat it word for word. As a teacher he rarely, if ever, used a book in class, but walking up and down with his arms folded, heard the reading and translations and at once corrected any boy who omitted in his Homer any word, even a particle, as they often did to test his memory. As to his judgment, he had in a wonderful degree, said Fr. Jouin, the *sensus theologicus* which enables one at once to grasp the point and bearing of any question, and to see at once *ex analogia fidei* what the mind of the Church must be on that and on kindred subjects. His method, while studying theology and at the same time teaching class or acting as prefect, was, after having read his authors and put his difficulties in order, to go to Fr. Jouin's room, throw open the windows and door and tease the old gentleman into taking a walk, when he would present his difficulties, urge them, and thus get his old friend warmed up into giving a lecture on the thesis; after which he would go to his room, dormitory or study hall, go on with his ordinary work until the next day when he would by the same tactics deepen and broaden his knowledge of the divine science.

Thus, although all had to pass in those days through

more tribulations and privations than fall to our happier lot now, Fr. Racicot had more than most. And truly those were heroic times. There was no juniorate, no scholasticate in our sense of the word; no villa, no long vacation such as ours. The scholastics had no rooms, but lived in dormitories, and such dormitories!—the rooms in the old infirmary and in the attic of the old stone building at Fordham where the brothers now are. Such a life as this it was that undermined the constitution of nearly all of that generation who had entered the Society very young—not more than two of whom are yet living. They who were more advanced in years endured it better.

It was this much over-worked life that sowed the seeds of that bowel-trouble which eventually killed Fr. Racicot while yet in the prime of his useful and laborious life. For twenty-five years he was a sufferer, and for fifteen years he was obliged by physicians and superiors to live on a spare diet of well cooked meat and stale bread, without vegetables or deserts. But who could know from that strong face, always the same, no matter how great his mental or physical pain, that aught ailed the man who spoke so quickly, firmly, and in lighter moments, so cheerily? Truly as good old Br. Hennen used to say with an air of great wisdom, "It is better to be well and look sick than to be sick and look well."

Of the positions of trust confided to him by his superiors it is needless to speak in detail, since many of them were held so recently. No greater evidence of the respect and esteem he had won as Vice-President of Fordham, as Rector of Woodstock, as Consultor of the Province, as Vice-Provincial on two occasions, than the fact that he was chosen by the late Provincial Congregation to go as Procurator to Fiesole. Yet he had very little, if any, confidence in his own ability properly to perform the duties of these important offices. Thus when named by his Paternity as Rector of Woodstock, he was with difficulty dissuaded by the old and venerated father whom he consulted from asking, as was his right, that Fr. General's order be suspended until he should make known to his Paternity the reasons why he should not be chosen for that most important office.

What Fr. Gockeln and he did for Fordham College, all who are acquainted with the history of that institution know well. The discipline needed to be strengthened, and Fr. Gockeln was appointed Rector to effect this. A year later Fr. Racicot was assigned to him as vice-president and prefect of studies. Heroic measures were needed; they were courageously, unflinchingly adopted in spite of threatened financial

difficulties and of the apparently well-founded objections of many well-meaning men that the college, already heavily in debt, would be completely ruined. We know how great is the credit given to college authorities when their management increases the attendance of students. It is a source of grave temptation to sacrifice that discipline which is more necessary than numbers in a Catholic college. Yet once when Fr. Racicot was blamed even by one who loved him, because his rigor kept the numbers low, he answered, "There is something much more necessary to be secured first; in the meantime, the treasurer must do the best he can."

Of course, Fr. Racicot who as vice-president had to bear all the odium of these measures, as their execution belonged to him, was not loved by all the students. No reformer ever is or can be. Yet he was and is held in deep affection by many, some of whom he had saved from expulsion, although their offences merited it, because he saw such great good in them as to make them worthy of another trial. He was always lenient with those who merely erred. He rarely if ever punished except for repeated offences. He was severe only with such as sought to defend shortcomings by false principles. He was inexorable only towards such as he knew to be aiming at the priesthood although unworthy of it.

But no boy however severely dealt with was ever known to accuse Fr. Racicot of injustice. "He is a fair man anyhow" was the remark often made by those who had fared badly at his hands. And the worst complaint made against him by the larger boys towards the end of the fifth year of his vice-presidency was "He has been here so long and he knows us so well that we have no chance."

Fr. Racicot was in the strictest sense of the word a man of the Society. After God and his Church he lived for nothing else—he had no other thought. St. Ignatius was his model. He never, it is said, used any other book of meditations than the Spiritual Exercises and these he knew by heart word for word. To those who knew him best, he seemed never to decide anything of any importance but by the Rules of Election of our holy Founder. He modelled himself on the Constitutions. His examination of conscience was after the example of St. Ignatius continued throughout the day. He judged all things by the Constitutions which were in his eyes a revelation made to St. Ignatius for the benefit of his sons. And no matter how great his affection for any one might be (and his heart warmed towards very many), no matter what pain it might give him to say "No," and it often pained him greatly, any permission

asked of him which was not in harmony with their spirit would most certainly and always be refused.

His obedience therefore was perfect. No more loyal man ever lived. He was willing to be misunderstood, perhaps even to be disliked, although he was an extremely sensitive man, but disobedient or disloyal he could not and would not be.

And that self-contained, and sometimes formal and even gruff man, was one of the warmest-hearted men that ever lived. He loved Fordham College with a son's affection, because it was there he was ordained and made his profession, and his old friends, so many of them, were buried there. And who, boy or man, student or Jesuit, that has lived under him has not known something of his kindness and even affection? To the sick who could be kinder or more indulgent? In his estimation, nothing was too good, no expense too great to be lavished on those who for Christ's sake had given up the comforts of home and a mother's care and depended solely on the charity of superiors in times of sickness. Perhaps his own ailments and their neglect by his superiors, when he was younger, made him more than ordinarily watchful and loving.

He was very charitable in his judgments of men. Very few knew the Province better than he; yet who ever heard him speak harshly of any man? And his affections were as deep and lasting as his charity. At the open grave of his dear friend Fr. Shea he broke down and wept. Whatever of coldness of manner there was about him seemed to be a necessity of his nature. He feared his feelings, he distrusted his emotions, the power to control which had been much weakened by the nervous debility consequent on the long continued and often very painful infirmity of which he died.

The account of his last hours given us by his Rector, and which we subjoin, is a confirmation of what has been said of the spirit in which he acted during life. The manner of his death gives to those who did not know him, the key to his life.

BOSTON COLLEGE, March 31, 1891.

Dear Fr. Scully,

P. C.

The Province has lost much by Fr. Racicot's death, and this house had discovered in him admirable traits of character which were latent before, perhaps because the opportunity was not offered for their manifestation. I had lived with him at Woodstock, and to me personally, he was not only just and considerate, but even indulgent. He seemed to be more genial and *expansive* here, than he had been there.

There was a cordial feeling towards him, and in recreation he thawed out more than had been his wont. He was ready for any work, and for us who knew his ability, and for all who thought of the high positions he had filled, and might still be called to occupy, it was most edifying to see how unassuming was his conduct and conversation in daily life, and the exactitude with which he fulfilled the arduous duties that fall to the lot of assistant pastor and confessor in our churches. Whatever duty was assigned him, you could dismiss all solicitude; you were sure that it would be done thoroughly. We appreciated his worth while living, and all in this community regret and feel his loss: it was only when the end was drawing nigh that I grasped fully some of the underlying principles that regulated his life.

He passed recreation as usual, cheerfully, on Monday night, and on Tuesday morning he informed Fr. Minister that he could not say Mass. It was thought to be only a passing trouble, but Fr. Racicot seemed to have a premonition, for he made a general confession on the first day of his illness, and asked to receive the last sacraments. There was not yet sufficient reason for administering them. We have no means of caring for the sick here, and I proposed that he should go to the Carney Hospital, where the Sisters of Charity would give him the proper care. He said: "I am willing to go, if you can assure me that I am not to die; but if I am, then I want to die at home." Of course I could not give such an assurance, although I had not any serious apprehensions. So I obtained a trained nurse from the City Hospital, picked out and recommended by Dr. Blake; and when he had had a sight of his patient, he came and told me that the physician's directions were insufficient, that all the symptoms were bad, and started over to the hospital for further information. Dr. Blake came over with a specialist who declared that the case was hopeless. I could not believe this, as our own doctor would not admit it. Besides, I thought that his strong will would pull him through. Fr. Racicot, however, was despondent, and on Wednesday evening again asked for the last sacraments, saying, he wished to receive them while fully conscious. They were administered by Fr. Charlier, at 7 P. M., Wednesday, in presence of the community. He said: "I am not afraid to die, but pray that it may be a happy death." He was no worse on Thursday, but suffered a great deal; the nurse and the doctor were more hopeful. I had a long confidential talk with him. He said, "that doctor has no idea of religious principles; he wishes that I should pray *absolutely* for

recovery. I told him no man can do that; I can only pray, if it be for God's greater glory, and I don't think it would be—sinning daily and doing little penance; it is time for it to end." I spoke of his good example to the community with a good deal of feeling, and of our need of him. He attributed such opinions and wishes to my charity—he could see no use in himself. It was rare abnegation. His preparation was, as the tenor of his life would lead you to expect, most methodical, calm, iron in determination, resigned and religious in sentiment and action. His disposition of affairs was brief: some letters from Father General to be burned, Fr. Drummond to be written to to inform his sisters, his accounts of money and Masses settled in a sentence, his engagements for work explained to Fr. Minister, the Ordo entrusted to Fr. Charlier. The crisis was expected Thursday night. He did not get worse; this was hopeful. Br. Steimer from Worcester took charge, and was satisfied that he was not worse. Another consultation and the specialist, Dr. Cheever, pronounced him equivalently a dead man; peritonitis had set in and was spreading; this was Friday morning. At 1.30 P. M., he again received the Viaticum; and we knew, as he did, that there was no hope. I went to see him at 2 P. M.; he was suffering, but fearless. The pain could not be relieved. He begged that a priest might be at hand. I assured him of that. I began to say the prayers for the sick and he joined in. He repeated over and over that he was not afraid of death, but that the pain was terrible. I spoke of the day (Good Friday), our Lord's sufferings, etc. He became tired, and said that he would rest for a while; then turned upon his side. Br. Steimer, who had come in a few minutes before (at 2.30) said: "I think that he will die soon" and stooping to help him, added almost immediately, "he is dying." I gave the last absolution, and in two minutes he was dead. He was fully conscious and responded to the prayers until within five minutes of the end. There was no aberration of the mind, no weakening of his determined will—it was beautiful, consoling. I ask that my end may be similar.

About ten minutes before the end, I asked if he felt much pain. He answered: "great pain of body, but none of mind, except this, I have been annoyed all day with the ridiculous thought that I have to preach the Passion sermon to-night, and I know that I am not ready. I know that it is foolish, for no one would ever invite me for such an occasion, and besides, I heard you say that Fr. O'Kane was to give it. Still, I have not been able to get rid of the thought." I pacified him, and we went on with our prayers.

His body was laid out in the parlor; I asked prayers for him that night in the church. The face was most natural and fresh even on Monday morning, when I said Mass at 8 o'clock in the church, which was well filled. At 11 o'clock, we took the train to Worcester, where he is buried alongside of Brother Muldoon, and at the feet of Fr. Gockeln.

I remain sincerely yours in Christ,

E. I. DEVITT.

SANTA CLARA, CAL.

THE FRANCISCANS AT SANTA CLARA.

(*Concluded.*)

Father Moreno had come to a Mission which was already decaying, and God required him to live just long enough to witness its complete destruction. His successors, Fathers Mercado and Real, were only to stand like mourners beside an open grave.

Never had there been such a speedy metamorphosis of savage men and virgin soil into industrious Christians and abundant fields, and never was the visible proof of a by-gone race to be so speedily obliterated, as in Santa Clara Valley. Not a sign of the Indian exists there to-day; not a stone to tell what De la Peña did as the pioneer at once of religion and civil enlightenment.

"It was something, surely," said the Hon. John W. Dwinelle, a Protestant, at the centennial commemoration of the founding of the Mission Dolores in San Francisco, "that over 30,000 wild, barbarous and naked Indians had been brought in from their savage haunts; persuaded to wear clothes; accustomed to a regular life; living in christian matrimony; inured to such light labor as they could endure; taught a civilized language; instructed in music; accustomed to the service of the Church; partaking of its sacraments, and indoctrinated in the christian religion. And this system has become self-sustaining, under the mildest and gentlest of tutelage; for the Franciscan Friars who superintended these establishments, most of whom were from Spain and many of them highly cultivated men—statesmen, diplomatists, soldiers, engineers, artists, lawyers, merchants

and physicians before they became Franciscans—always treated the neophyte Indians with the most paternal kindness, and did not scorn to labor with them in the field, the brickyard, the forge, the tannery and the mill. When we view the vast constructions of the mission buildings, including the churches, the refectories, the dormitories, the workshops, the granaries and the *rancherios*—sometimes constructed with huge timbers brought many miles on the shoulders of the Indians—and look at the massive constructions at Santa Barbara, and the beautiful carvings and ribbed stone arches of the church of the Carmelo, we cannot deny that the Franciscan missionary monks had the wisdom, sagacity, learning, skill, self-sacrifice and patience to bring their neophyte pupils far forward on the road from barbarism to civilization; and that these Indians were not destitutue of taste and capacity."

This estimable speaker failed however, in a very essential feature of his otherwise praiseworthy discourse. He implies that the fathers considered a condition of pupilage the only one suited to their neophytes, in contrast to the Mexican theory of "the available capacity of the American Indian races for final self-government and independent citizenship." The fathers thought no such thing. In opposition to Echeandia, Padres and their kind, they begged merely for a further extension of the time of pupilage. That was all. Grant them this, and their most cherished hope was to send the Indian forth in time his own master and his own support. Their cry was unheeded. The Indian vanished. But none can forget that all the glory of trade, commerce, art and religion which now blazes in California had its first birth in the Missions. The Franciscans were here the leaders of civilization.

V.

The order of secularization reached the Santa Clara Mission on December 27, 1836. It was issued by General Vallejo as comandante-general, and in the beginning of the following year the commissioner Jose Ramon Estrada took possession. He became administrator at the same time. His first duty was to make out an inventory of the property of the Mission—including everything used in connection with the church, and everything in Father Moreno's own house, besides a detailed account of all the shops and mills, the gardens, orchards, vineyards, farm and live stock. He was then to administer the property according to government instructions. The Mission was supposed to become

an Indian *pueblo*, and to the Indians a due proportion of the mission property was to be distributed.

What Hittell says of the Missions in general applies to Santa Clara. "Not one of the Indian *pueblos* was or could in the nature of things be a success; and the mission properties, instead of being applied for any length of time for their benefit or the advantage of the Indians, soon began to find their way into the hands of private individuals; and the commissioners and officials in general began to grow rich." This last statement, however, can hardly be true of Estrada. Far from sanctioning the robbery of the Indians at Santa Clara, which now began to take place by squatters and others, he writes on March 13, 1837, to the *alcalde* at San Jose that he came to Santa Clara as a commissioner and not as an executioner. Three Indians have just been murdered, and measures must be taken for their protection. He is busy preparing a full report of his work. About the same time, the traveller Belcher writes that the Mission was fast falling to decay, and complains that he was scarcely shown common civility there—a fact which must have surprised him greatly when he remembered the royal hospitality dispensed when the *padres* were masters. At the close of the year, Dec. 14, 1837, Father Moreno writes to the other fathers that there is a prospect of their soon having to return to their Mexican College of Zacatecas, as there is a rumor abroad that Mexico intends to cede California to a foreign power.

Much of the misrule connected with secularization of the Missions must be attributed to the revolutionary state of public affairs under the rule of Governor Alvarado from 1836 to 1842. A wise and honest administration of their lands and revenues would have been difficult in any case; but when no one seemed to know exactly to whom to look for public direction, it became impossible. All writers speak of Alvarado's rule as one of plunder and ruin for the Missions. Slight attention was paid to the well-being of the Indian, and thieving, drunkenness and impurity soon became fearfully prevalent and wrought havoc on body and soul alike. From a letter of Carlos Carillo to Vallejo on March 12, 1837, we learn that the governor was so besieged with applications for the position of administrator that a line of Missions all the way to Cape Horn would not satisfy them; and on May 1, 1838, Vallejo himself writes: "I believe in order to get rid of the rascally administrators, the Missions will be given back to the friars, and then the gang may go and rob the devil." They do nothing, he says, but rob. This Carillo had been a member of the Mexican Con-

gress in 1831–32, and had bravely labored there to save the Mission.

An order came to Santa Clara in March, 1839, to send three thousand sheep to Sonoma as a loan for five years. The Indians knew well that this would be virtual robbery, and protested so strongly that the sheep were not sent. About this time, Father Moreno left Santa Clara for a visit to the Mission San Jose, in the hopes of restoring his failing health. He grew worse, however, and expired on the 8th of June. Manuel Jimeno, a brother of Antonio, the last of the fathers from the college of San Fernando, wrote that his death was hastened by a mercurial poison prescribed by an English doctor. He was buried the following day in the San Jose Mission church by Father Gonzalez. We have already detailed what facts we know concerning him.

Father Rafael de Jesus Moreno was succeeded at Santa Clara by Father Jesus Maria Vasquez del Mercado. Father Mercado was one of the eleven Zacatecan priests who accompanied Father (afterwards Bishop) Garcia Diego to California in 1833. He was a man of good education and courtly address, but seemed born for stormy days. He first labored at San Rafael in 1833–34, then at San Antonio and Soledad till 1839, when he came to Santa Clara. He is given the reputation by H. H. Bancroft, of a priest of a violent temper. The instances of this, however, seem to have arisen chiefly in his indignation at the injustice done the poor Indians and the frequent encroachments made by government officials on his own prerogatives. He had the courage to assert his feelings in the face of all obstacles. Other disagreeable stories have been told about him, but Bancroft allows that they proceeded largely from the men with whom he had felt himself obliged to quarrel.

While at San Rafael, in May 1833, Father Mercado was reported by Comandante Guadalupe Vallejo for allowing the Indians to be flogged. The father claimed it was absolutely necessary in many cases, but after Father Garcia Diego, the prefect, issued his pastoral against it on July 4, no further complaints were heard on that score. In August, he refused to furnish meat to the military garrison, "to feed wolves," he said. Thereupon the corporal in charge ordered several of the mission sheep to be killed. This, we are told, made the father designate Vallejo and his soldiers as a pack of thieves. Later on, he complains to the governor that the Russians were inciting the neophytes to desert the Mission and were protecting fugitives and buying stolen cattle. The Russians lied very politely in answer, though their misdeeds were notorious, and Figueroa found it politic

to pretend to believe them. In November, a party of pagan Indians came from Pulia to San Rafael, and fifteen entered the Mission ostensibly to encourage friendly relations. The story goes that in the night a robbery was committed and that Mercado ordered the fifteen to be seized and sent prisoners to San Francisco; that three days later, fearing an attack from the others, he sent out his major-domo with thirty-seven men to surprise them, which they did, killing twenty and capturing twenty, five of their own being killed. He then sent an account of the matter to Governor Figueroa, and asked for reinforcements. Instead, the governor complained of him to the prefect, Father Garcia Diego, who forthwith suspended him, ordered him to Santa Clara and threatened to send him to Mexico for trial. Two of his religious brethren, however, who were sent to investigate the matter, reported that from the testimony of fourteen witnesses they were certain the father was not to blame, and accordingly he was restored to San Rafael in the following year.

Father Mercado was transferred to San Antonio in 1834, where, in December, 1835, we find him complaining bitterly of the cruel treatment of the Indians by the major-domo, Jose Ramirez, how all the rules of the decree of secularization were flagrantly violated, and in consequence the Mission was being ruined. The Indians were naked and starving and two-thirds of them were absent hunting for food. They were frequently flogged inhumanly. A change of major-domos was soon made, but with apparently little improvement. On the death of Father Sarria at Soledad in 1835, Father Mercado took charge of that Mission as well as San Antonio. The next year Governor Alvarado writes to Vallejo that Father Mercado was plotting against the government in union with Angel Ramirez, an ex-friar of the Merced Order and a notorious intriguer, whom the governor had removed from the charge of the Monterey custom-house. Nothing ever came of the accusation as far as Father Mercado was concerned, and Alvarado's infamous administration of affairs would lead us to suspect his veracity. The charge was renewed in March, 1839, stating that the two were plotting to rouse the Indians, but here historians allow that even in the case of Ramirez the charge was ill-founded. Mercado, however, was detained for a while at San Antonio by the orders of Alvarado, who intended to ship him out of the country. Poor Ramirez, we may add, whose life had certainly been an unholy one, died without the sacraments at San Luis Obispo in February, 1840. He repeatedly promised to make his confession, and at last promised to do so

after taking a short nap, but he never awoke. Of course, Father Mercado's unflinching opposition to the scandalous administration of the Missions made him a host of enemies; but W. H. Davis, in his "Sixty Years in California," gives us quite another picture of the sturdy champion.

"In my business trips," he says "about the bay of San Francisco and neighborhood, I visited the Missions, and became intimately acquainted with Father Muro of the Mission San Jose, and Father Mercado, of the Mission Santa Clara. Both of these priests always welcomed me. Father Mercado, whenever I was in the neighborhood, would send a messenger for me to come and dine with him. His table was bountifully supplied . . . He was a brilliant conversationalist, and talked with the greatest fluency, in a steady stream of discourse, hour after hour; and I greatly enjoyed hearing him."

Here we may quote a story from Davis which proves at once the father's singular foresight and how little he was attached to worldly wealth. "Father Muro, while I was visiting him along in 1843 or 1844, mentioned to me his knowledge of the existence of gold in the Sacramento valley, as a great secret, requiring me to promise not to divulge it. I have never mentioned it to this day to any one. Afterwards, in conversation with Father Mercado, the same subject was gradually and cautiously broached, and he confided to me his knowledge of the existence of gold in the same locality. Both of the priests stated that their information was obtained from the Indians. After Father Mercado had imparted this news, I interrupted the discourse and suggested that it would be better to make the matter known, to induce Americans and others to come here, urging that with their enterprise and skill they would rapidly open and develop the country, build towns and engage in numberless undertakings which would tend to the enrichment and prosperity of the country. He answered that the immigration would be dangerous; that they would pour in by thousands and overrun the country; Protestants would swarm here, and the Catholic religion would be endangered; the work of the Mission would be interfered with, and, as the Californians had no means of defence, no navy or army, the Americans would soon obtain supreme control; that they would undoubtedly at some time come in force, and all this would happen; but if no inducements were offered, the change might not take place in his time. I never heard from any one except the two priests, of gold in northern California prior to its discovery in 1848 at Sutter's Mill." Later on, Davis tells another story of these two fathers which shows

how the Missions acted in unison with one another. "I received," he says, "from Father Mercado, in September, 1844, a letter to Father Muro, requesting him to deliver to me two hundred birds, which he did, as part payment for some goods I had sold the former. I had not pressed the matter at all; but he said it was the same as if he had paid for them himself."

The chronicle of the Santa Clara Mission now becomes an ill-connected series of events, nearly all of which, however, show its speedy decay. We follow H. H. Bancroft chiefly. The Governor, Don Juan Bautista Alvarado was married at the Mission to Doña Martina, daughter of Francisco Castro, on August 24, 1839, Father Gonzalez performing the ceremony. The rings used at the wedding were of California gold. We have already recounted the story of Yoscolo's rebellion occurring in July. In September, William Hartnell, the visitador-general of the Missions for Governor Alvarado, and a very faithful worker, declares that the Santa Clara Indians are discontented and demand a new administration. They complained that they were receiving no clothing or rations, though he adds that they seemed in good condition. They insisted that no more *ranchos* be made from the mission lands. Hartnell thought it a needless expense to pay a teacher five hundred dollars a year for teaching six or eight small children. At Hartnell's suggestion, Alvarado issued a new series of regulations, in which amongst other things the much-abused office of administrator in the Missions was abolished, and that of major-domo substituted. The latter was to be little else than a high-class servant of the visitador. In May, 1840, Estrada at Santa Clara was succeeded as major-domo by Ignacio Alviso, who seems to have given pretty general satisfaction. In the following July, poor Father Mercado is heard protesting against an order which had been issued to search his house and church for music to celebrate the *fiesta* of independence. In November, 1804, Alviso reports that "no produce is now left at the Mission except hides, and that all industries are suspended. Two-thirds of the cattle and sheep had disappeared, and apparently all other available property of any value." Just before the secularization, the Mission had owned 65,000 horned cattle, 30,000 sheep, and 4000 horses.

A last spark of hope for the Missions shone out in 1842, when Manuel Micheltorena became governor of California, but it burned only for an instant, when hope was extinguished for ever. This governor attempted nothing less than a restoration of the Missions to their condition previous to secularization. In a proclamation of March 29, 1843, he

says it appears that most of the mission lands had been granted to private individuals; that the Missions, which had been founded for the reclaiming of the Indians to Christianity and an agricultural life, had been narrowed down to simple church buildings with gardens attached; that the missionaries were supported only by charity; that the Indians, having now no fixed employment or residence, and being half-naked and starving, were wandering off and dying impenitent in the woods; that the new methods had driven them away instead of winning them; and that enormous frauds had been committed in the new management of the Missions. He therefore names twelve Missions, amongst which is Santa Clara, which are to be handed over to the fathers, who are to govern the Indians as of old. The evils, however, had already become too deep-seated; and when we see such clauses in his proclamation as that whatever "had already been done in reference to mission property was to be regarded as irrevocable, that none of the lands granted could be reclaimed, and that in reclaiming cattle and the like, amicable arrangements should be made with the present owners," we find it hard to believe the governor sincere. The Missions, says Hittell, "remained the same substantially ruined establishments that they were before. The old Missions, as they had been in the days of their success, could not be resurrected. They had been shorn of their glory and prestige ... Micheltorena himself had spoken of the mission system as a skeleton. It was a skeleton. He might give it a sort of galvanic action. He might rattle its dry bones. But to give back the breath of organic life was impossible."

"As to the success of the friars in administering the fragments of mission property restored to them by Micheltorena," says Bancroft, "it is difficult to form any definite idea from the few local items that constitute the only record extant. The *padres* of San Jose and Santa Clara entered with spirit into the discharge of their new duties, and took steps, with what success does not appear, to collect the mission live-stock that had been lent out to different individuals." Fathers Mercado and Muro, on May 20, 1844, gave Francisco Arce powers of attorney to recover this property, the largest item of which was 6000 sheep held by M. J. Vallejo. Vallejo claimed that they were legally taken by him as aid to the government, but Benito Diaz accused him of having become rich on the plunder of the Missions. Vallejo then demanded an investigation. Several letters of the fathers were produced which seemed to substantiate the charges, after which Gomez, an enemy, it is true, of Vallejo,

says the matter was mysteriously hushed up. On April 12, of the same year, we have a letter from Father Mercado to the *alcalde* rebuking him for meddling in the management of the Indians, which he claimed belonged to the priest alone.

Thus things went on in the greatest misery, till Pio Pico, the last of the Mexican governors, finally wound up the affairs of the Mission. What Echandia began, Pico consummated. Meantime Hartnell, the visitador-general, sent in his resignation on September 7, 1840, in disgust at the countless annoyances met with in his work; and on October 6, a circular was issued commanding the major-domos to communicate directly with the government. No successor was ever appointed to Hartnell. The neophyte population in California had already in six years decreased from 15,000 to 6000; while the cattle had decreased from 140,000 to 50,000.

Father Mercado wrote an energetic letter to the *alcalde* of San Jose, on July 17, 1843, complaining of the demoralization caused amongst the Indians by the San Jose groggeries and the evil example of the whites. On February 24, 1844, the *alcalde*, A. M. Pico, reported the father to the governor for what he called illicit use of the mission property, insubordination and calumny, and then cited the father to appear and answer; but Father Mercado refused to recognize his authority, and said he would make his answer to the governor. Shortly afterwards, the poor father's stormy career in California closed, and he returned to Mexico. "The circumstances of his departure," says Bancroft, "are not very clear, but it would seem that he went away at the end of 1844, in consequence of new troubles with the revolutionists, possibly not sailing till the downfall of Micheltorena was known." A manuscript of Jesus Pico is quoted, in which he says that he went to Santa Clara with eight men and arrested the father, after which they put him aboard a vessel in San Francisco, bound for Monterey, whence he sailed for Mexico.

At Father Mercado's departure, the deplorable results of secularization were visible in the fact that the neophytes living in community had fallen to 130; the live stock to 430 cattle, 215 horses, and 809 sheep; and the entire value of the mission property outside of the church was hardly $16,000. It was to this ruinous Mission that, in 1844, came Father Jose Maria del Refugio Sagrado Suarez del Real, the last of the Franciscans at Santa Clara. This priest was one of the ten Franciscans from the college of Zacatecas who had come to California at the beginning of 1833, with

Francisco Garcia Diego, the future bishop. His first mission was at San Carlos, where he relieved Father Abella who was transferred to San Luis Obispo. Among his companions were his brother, Antonio Suarez del Real, who was assigned to Santa Cruz in place of Father Jimeno, who went to Santa Inez, and Father Jesus Maria Vasquez del Mercado, who was first assigned to San Rafael and whom he afterwards succeeded at Santa Clara. Together with Santa Clara, Father Real took charge of the Missions San Jose and San Carlos.

It is with no little hesitation that we speak of Father Real's character, which we sadly confess was not always edifying. The best we can say of him is to quote the reputation given him by Vallejo in the *Century Magazine*, already referred to.

"Father Real was one of the most genial and kindly men of the missionaries," he says, "and he surprised all those who had thought that every one of the fathers was severe. He saw no harm in walking out among the young people, and saying friendly things to them all. He was often known to go with young men on moonlight rides, lassoing grizzly bears, or chasing deer on the plains. His own horse, one of the best ever seen in the valley, was richly caparisoned, and the father wore a scarlet silk sash around his waist under the Franciscan habit. When older and graver priests reproached him, he used to say with a smile that he was only a Mexican Franciscan, and that he was brought up in a saddle. He was certainly a superb rider."

In the eyes of religious men such language will hardly be considered an exalted eulogy. Father Real, however, had fallen upon dismal days, and the persecutions of the Mexican government and the dishonesty of its officials in administering mission affairs were little calculated to inspire him with lofty ideals. We cannot say that under fairer circumstances he might not have proved himself a worthy successor of De la Peña and Maguin. He was moreover the most unskilful of business men, in striking contrast to Murguia, Noboa and Viader; and by the time he turned over Santa Clara to the Jesuit, John Nobili, the mission property, through numberless squatter claims and fraudulent transfers, had dwindled down to its present lean proportions.

Pio Pico had succeeded Micheltorena in January, 1845, after the usual revolution in which his countrymen are prone to indulge; and in March, 1845, he set about closing up the affairs of the Missions. His chief idea was to reserve a certain portion of each for the church and pastor, and to sell the remainder, and out of the proceeds to pay the debts,

make some provision for the Indians and turn over what might be left to the government. The condition of the Indians all through the state had now reached the depth of misery. Yet it is almost incredible to read in Hittell, who himself draws a moving picture of their privations and abandonment, that "there was no loss suffered by the Indians . . . They were no worse off than under the mission system." With such blindness will a man be afflicted by prejudice!

On September 10, 1845, a decree was passed giving the details of the extinction. By this decree, Santa Clara and some others were to be rented out after the conflicting statements concerning their indebtedness could be reconciled. It was, in fact, about all that Pico could do, and his conduct, though open to many objections, was not as dishonorable as might have been expected. The property which remained to the Missions was small and many of the estates were daily sinking more heavily into debt. The Indians who could work were few and rebellious. The estates must soon be ruined completely unless their present value could be realized and invested judiciously for the benefit of the Indians. Pico is now (May, 1891) living in absolute want at Los Angeles, an old man of ninety-one years.

On August 19, 1845, we find an inventory signed by Father Real and the commissioners Andres Pico and Juan Manso: credits, 14 persons, $565; value of buildings, furniture, etc., $6140; the vineyard, 117 *varas* by 73, containing 400 vines, 92 fruit-trees and a small house, $2000; the orchard, 200 *varas* by 206, containing 1200 trees, 250 vines, and a dilapidated small house, $4000; farming implements, $88; live stock, 430 cattle, 215 horses, and 809 sheep, $3377; total value, $16,173; indebtedness, $719. The population was 130. This inventory had been made in response to a *bando* issued by Pico in the preceding April, in which, amongst other things, he had suspended the granting of freedom papers to neophytes, and enjoined upon the fathers to abstain from selling movable property. The latter clause Father Real indignantly resented as an insult, for which he demanded personal satisfaction, saying that he had never sold any property at all except some useless articles, and even then he had the permission of the governor.

The American flag was first hoisted over California in July, 1846, by Commodore John D. Sloat at Monterey. He remained military commander of the country till August, 1846, when he was succeeded by Commodore Robert F. Stockton, who in turn was replaced by John C. Fremont for part of 1847. General Kearney, Colonel Mason and Gen-

eral Riley followed in rapid succession, until a state constitution was formed, under which, on November 13, 1849, Peter H. Burnett became the first American Governor of California. These events bring us to the last epoch of the history of the Franciscans at Santa Clara.

When the Americans had taken possession of Monterey, the Mexican Departmental Assembly retired to Los Angeles, where on October 20, 1846, they repudiated the mission sales as made by Pio Pico. The decree was of course valueless. On becoming Governor of California, General Kearney gave orders that the Missions should remain in the hands of the Catholic priests in the same state in which they had been at the hoisting of the American flag, until proper judicial tribunals should be established. The priests should be held responsible for their preservation. At the same time, he ordered the *alcaldes* to remove trespassers.

Shortly before the American occupation, Father Real was authorized by the government on May 25, and June 10, 1846, to sell certain mission lands to pay debts and support the church and himself. After the American occupation, Juan Castañeda, Luis Arenas and Benito Diaz claimed that the Santa Clara mission orchard had been sold to them at that time for $1200, but it was proved that their deed was fraudulently antedated, and they did not get possession. In February, 1847, Diaz began negotiating with Thomas O. Larkin for the sale of the orchard, and wrote to Father Real in Larkin's name, saying that the only obstacle was the Indian title, which could be removed on paying a fair compensation to the Indians. The father wrote an indignant letter in reply, that he should thus be asked to sell the rights *de unos inocentes*, and then published the two letters in the *Star* of March 20. On April 10, Larkin published a sharp reply in the *Star*, and said he had given Diaz no authority to write the first letter. Diaz published his explanation in the *Star* of April 27. Larkin afterwards made a similar claim to the orchard of the Mission San Jose with no better result.

Some Americans undertook to squat upon the Santa Clara and San Jose mission grounds later on, and Father Real complained to Governor Mason, giving a list of effects thus lost, amounting to $4007, besides damages to the property reaching at least $15,575. Governor Mason sent Captain (afterwards General) Naglee with a body of soldiers to oust the squatters and return possession to the fathers. This governor declared that "the government fully recognizes and will sustain the rights of the priests at the Missions and to all mission property, against all who cannot in

the course of law show a just and sound legal title." Father Real, however, allowed the squatters to remain till after the harvest and even longer, on condition of their paying a small sum for the support of the church. The soldiers then simply remained in the valley to be ready for future troubles. It was largely by such mistaken kindness that Father Real put things into such endless confusion. In 1848, Father Real had a communication with Governor Mason concerning the power to sell the mission lands. In May and June, 1846, General Jose Castro had given Father Real certain documents authorizing him to make such sales, but Governor Mason answered that such authority was void. The terms "Mission" and "Mission lands" are thus defined in Ritchie's case, 17 Howard, U. S. Superior Court: The former includes only the houses, vineyard and orchards in the immediate vicinity of the church, and the cattle and other personal property in the possession of the priest, and useful and necessary for the maintenance of the church; while "the Mission lands" or lands adjacent and appurtenant to the Mission and used for grazing purposes, were occupied by the Missions only by permission and were the property of the nation, subject at all times to grant, under the colonization laws.

In November, 1847, it seems that Father Real in the course of a personal litigation claimed certain privileges as being a priest, and argued that the *alcalde* was not a competent judge in his case. The governor, however, refused to entertain this view of the matter. On December 2, of the same year, Father Real makes a complaint of the men who stand at the church door and stare at the women as they return from Mass. It is a practice, he says, which should be stopped in the interests of religion, morality and public tranquility.

With the history of the litigation over the mission orchard, our compilation draws to a close. We summarize from Hall's *History of San Jose*, though the full facts of the case must bring us down to the time of the Jesuit occupation. About the begining of 1850, Antonio M. Osio, of Monterey, went into possession under a title which had emanated from General Castro, in 1846. In November, 1850, Osio rented it to a Frenchman for three years, but this man found his troubles with the "squatters" too great, and so removed the doors, gates and other improvements he had made and abandoned the place. In the absence of Osio, Father Real acted as his agent and rented it to Joel Clayton, thinking Osio would honor the lease. Osio, however, had meantime

rented it to a man in San Francisco, but Clayton refused to leave till reimbursed for his expenses on the grounds. The orchard was meantime sold by the sheriff under a judgment against the Mission, and Clayton secured a lease from James Reed who had bought it from the sheriff. Osio then began suit for possession, when suddenly Charles Clayton, Joshua Redman and others bought a title to it under the old Pico sale of 1846 and prosecuted Joel Clayton, who gave the premises up to them. Osio claimed collusion and began another suit and at last won his case; when James Jones, one of the Clayton party moved for a new trial on the ground of surprise, as he had been absent in the Sandwich Islands at the time of the trial. Osio then abandoned the suit altogether. Redman and Clayton continued in possession and found the orchard immensely valuable. Father Nobili instituted proceedings against them in 1855, but was nonsuited. In December, 1858, however, Archbishop Alemany filed a petition before the land commissioners, praying for a confirmation of all the mission property in the State, as the property of the Roman Catholic Church. His claim was confirmed, and the land so embraced was patented. Redman was then given a lease for six years, on the payment of one thousand dollars a year; and in 1864, the orchard came into the hands of the college. Redman had contemplated erecting a sort of crystal palace upon the grounds, and the long colonnade, of cement covered brick pillars, attested his design for many years. They have now disappeared except for an occasional rude fragment embeded in the earth. The adobe ruin in a corner of the orchard fence is, as we have already remarked in this article, a relic of Redman's possession, probably a fire-place.

With the breaking out of the gold-fever in California in 1849, and the consequent influx of population, many of whom were Catholics, the church stood sadly in need of zealous workers. Father Gonzalez, the administrator of the diocese, appealed to Father Joset, the Superior of the Jesuit Mission of Oregon, and, after some unavoidable delay, Fathers Michael Accolti and John Nobili were sent to his assistance. They said their first Mass in San Francisco on the feast of the Immaculate Conception, in 1849. Father Nobili was assigned to labor amongst the English-speaking people in San Jose and the vicinity, conjointly with the pastor, a Mexican secular priest, Father Jose Maria Pineyro, and his fellow Jesuit, Antony Goetz, who had soon followed him from Oregon to California.

Shortly after the arrival of Bishop Alemany at San Fran-

cisco, that prelate found it necessary for various reasons to retire both Father Real and Father Pineyro. He then announced from the altar of St. Joseph's church in San Jose that he had placed the Jesuit fathers in charge, and begged the people to give their hearty support in their labor for souls. Santa Clara he gave to Father Nobili with the understanding that a college should be established there, and he himself gave fifty dollars towards its foundation. The bishop's great poverty made the donation really a very generous one. Father Nobili left Father Goetz in charge of San Jose and started this college on March 19, 1851, under unimaginable difficulties. Half the priest's residence had been rented to a Protestant, and the garden divided in two by a high fence, while all the out-buildings were in a sad state of ruin. The once glorious Mission had indeed fallen low.

Father Real returned to Mexico in 1852, and in 1853 he seems to have been staying at San Jose del Cabo in lower California. In 1855, he had apparently left the Franciscan Order, as he was then serving as parish priest at Mazatlan in Mexico. We have not been able to discover any further traces of him. The succession of the Franciscan Fathers at Santa Clara runs thus:

January 12, 1777–1784, Thomas De la Peña and Jose Murguia.
1784–1794, De la Peña and Diego Noboa.
1794–1795, Jose Maguin and Manuel Fernandez.
1795–1830, Jose Maguin and Jose Viader.
1830–1833, Jose Viader.
1833–1834, Garcia Diego.
1834–1835, Garcia Diego and Rafael Moreno.
1835–1839, Rafael Moreno.
1839–1844, Jesus Maria Mercado.
1844–1851, Jose Maria Real.

It would be interesting to detail Father Nobili's trials at Santa Clara, before as well as after he succeeded Father Real, but the story must be reserved for a special article on the Jesuits at Santa Clara. It was beyond the aim of the present compiler.

THE ARAPAHOES IN WYOMING.

A Letter from Fr. Ponziglione to the Editor.

St. Stephen's Mission, Spokane Reservation,
December 23, 1890.

Rev. and Dear Father,
P. C.

It is time for me to send you a few items concerning St. Stephen's Mission, not because they are of much interest, but simply because I think it right to record some of the many reasons why this Mission is entitled to our affection, and also to record some of the many vicissitudes through which it has passed to this day, and who knows but that *forsan et hæc olim meminisse juvabit.*

Our Arapahoes are getting along tolerably well, though poor and despised, and for this very reason that but few care about them, they are dearer to us. And why should it not be so? Since it was from our Society that they first heard the good tidings of the gospel of peace, we should look upon them as our inheritance.

And in fact forty years are now passed since Father Peter J. De Smet of happy memory met these Indians in one of his missionary excursions through these Rocky Mountains, and on that occasion stopped with them for several days. During that time he spoke to them of God, explained to them the mystery of our redemption, insisted on the necessity of embracing the true faith, and of belonging to the Church the Son of God had come to establish. His words were quite new to them, they listened to him attentively, and perfectly convinced that he was telling them but the truth, a great many wished him to baptize them. But as they were by no means sufficiently instructed, he could not comply with their request. However, he willingly baptized over 300 of their infant children, whom, I might say, he despatched to heaven to plead before God for the conversion of this nation. And I feel confident in using such an expression, for after a few months almost all those he had baptized fell victims of a terrible epidemic then prevailing among the little ones.

As the father was travelling with a party of United States Commissioners, he depended on them, and when they got

ready to leave he also had to leave, but in bidding farewell to these forlorn Indians, he promised that he would return to visit them as soon as circumstances would allow him, a promise which he never was able to fulfil. This was really bad, but he could not help it. His intention was most certainly sincere, but his superiors needed his services in matters of greater importance, and this was the reason he could not keep his word. This, however, does not deprive him of the honor of having been the first to impart the word of God to the Arapahoes. He planted in their hearts the seed of faith, and now we are proud of having been sent here to develop it.

That Father P. J. De Smet really was through this country is a historical fact that cannot be contested. I must acknowledge that he in his letters does not call the different sections of this country by the names by which they are now known; and how could he? This new State of Wyoming was then considered a *terra incognita*, for it is only since the 25th of July, 1868, that it was declared to be a United States Territory, and was opened for settlement. But if the father does not call these localities by the names they now have, he points out several landmarks which are yet standing where he first saw them, and it is exactly from these that we learn the course he followed in his excursions.

Of the landmarks he mentions, the most remarkable is the little, but charming lake, to which the early explorers of this country, wishing to perpetuate the memory of this glorious pioneer of Wyoming, gave it his name, and has since been on the maps of this state as Lake De Smet. This lake of fresh water is looked upon as a rarity, for owing to the great amount of mineral in the ground, water fit to drink is very scarce. Its locality is southeast of old Fort Philip Kearney, and it extends for the length of six miles. Over its ripplings you can hear the name of the good father repeated a hundred times a day, for to the large number of travellers daily inquiring about the name of this lake, the fishermen, the miners, the farmers around its shores have no other answer to give but " De Smet."

Now as regards the valley in which our Mission is situated I can but say that it is beautiful, healthy, and its temperature is generally mild. Here I know that you might remark with a smile on your lips, that what I say may be all right; it cannot be denied, however, that the name by which it is called is a very odd one; for, you will say, what notion had the people in calling it the Wind-river valley? Well all I can reply is that people by giving it such a name did but once more verify that, *Conveniunt rebus nomina sæpe*

suis. And in truth it would seem that old Aeolus tired of his Aeolian Islands, had, from time immemorial, erected to himself a summer residence on our western mountains, exactly between the head waters of the two rivers at whose confluence our Mission is located, and from that high peak where he reigns supreme, he at intervals blows along this valley with such a power as to carry off whatever may happen to be in his way. And this was the case with a party of government officers sent here in 1868 to survey these lands. Hardly had they pitched their tents along these rivers when repeated blasts of most violent wind would throw them down. Those good fellows at first took the matter very easy, and replaced their tents, but when they saw that the wind would again and again blow them down, they lost their temper, and with an oath declared, that surely this was the valley of the wind, and to the larger of the two rivers gave the name of Big-Wind river, to the other that of Little-Wind river.

The fertility of this valley is most excellent, and in it one can raise any kind of vegetables and small grains, if he be careful in irrigating his farm, for as here it never, or very seldom rains, so irrigation becomes an indispensable necessity. But, thanks be to God, for just at the time when the poor farmer needs rain, we always have an abundant supply of water, since from the middle of May to October our rivers are always full and overflowing on account of the snow melting on our mountains. The temperature is moderate, and with the exception of two or three days when the thermometer may fall as low as 45° below zero, the winters are with us no more severe than they are in the Mississippi valley.

Now I must say a word concerning our school. This we reopened on the 18th of last March under rather disagreeable circumstances. Indeed we had to work under the pressure of hard difficulties and oppositions of every kind, set up to jeopardize the very existence of this Mission! But in spite of all these difficulties, Father Ignatius Panken succeeded in gaining the confidence of our Indians, and they brought us some of their children. Of these the highest number we had before the end of June was thirty.

On the 1st of July we disbanded our pupils and began the usual vacations. On the 17th we were visited by a terrible mountain cyclone, during which a cloud burst over us, striking the ground fifteen feet from the sisters' house with such a crash as to dig a hole two feet deep by six wide. At once such a quantity of rain fell on us, that one would have thought the flood gates of heaven had been left open

over us. Our valley was turned into an immense river rushing down with great rapidity from the high mountains, and we began to fear that our old frame house and all we had would be washed away. All nature appeared to be in a state of convulsion. Such uninterrupted succession of lightning, such deafening thunder claps, such roaring of the tempest, we never had witnessed before; it looked as if the end of the world were coming, and we were wondering and speculating on what might come next. This violent cataclysm, which began at half-past three in the afternoon lasted but half an hour. At four o'clock all was over; the sky cleared up, the sun shone as bright as ever, the night was calm. We felt very much inclined to look upon this phenomenon as a bad omen. Was it to be so? I will not dare to say; the fact however is, that it was followed by an amount of unexpected troubles.

On the next day, July 18, Father Panken started for St. Louis on business connected with our Mission, and I was left here alone with Rev. C. Scollen the secular priest who helps us, and a few Sisters of Charity. Whether these good ladies got alarmed on account of the late storm or felt overfatigued on account of the work they had done at this Mission, I am at a loss to state; all I know is that on the 25th they told me that they were bound to return to their mother-house in Leavenworth, and on the 29th they left. So now my companion and I were left alone to take care of the whole Mission, and what was worse, with but little money to meet exigencies. Our situation became a difficult one, but we took it quite philosophically, and divided the labor amongst us. I took up my headquarters in the abandoned house of the sisters, and my companion held his court in the old mission dwelling, over half a mile distant. We had to tend seventy head of cattle, a dozen horses, and a few pigs, besides, as an indispensable appendix, we had to see to the milking of several cows, and had to cook our own meals. You may imagine what a sumptuous table we kept, for neither my companion nor myself knew anything about cooking.

This, however, was not my greatest trouble; my fears were that one of us two would break down, for we were taxed beyond our strength. Alas, my forebodings were soon realized! After a few days my companion, who was working far harder than I, fell sick, and his exhaustion became such, that he could hardly utter a word. This made my condition almost unbearable, because I was not able to attend to the work which was to be done, and I could not find any one to help us. Our position would have become

a critical one had not divine Providence come to our assistance. Contrary to all my expectation I met with a Canadian, a strong, able-bodied man, with whom I was well acquainted. He happened just then to be without any employment, and I hired him to come and stay with us and do our work. This gave my companion a chance to recover, and times began to brighten a little. On the 27th of August, Father Panken at length returned to us from his long excursion. He brought with him a young man to remain with us as a servant, but he was disappointed in getting any sisters to come here to replace those who had left us.

This absence of sisters at the present juncture gave rise to new troubles, for September was hurrying in, the school was to be opened, and we had no sisters to teach and take care of the children. But Father Panken was not discouraged on this account. Without losing a moment of time he went to Lander and succeeded in engaging some ladies to come to take care of the school and house; so, thanks be to God, on the 1st of September our school was reopened. The Indians were not much pleased when they saw that we had no sisters, but on being assured that we would try to get some of them after a while, they felt satisfied and by degrees brought us their children, so that now we have just twenty-two in our school.

It being impossible to find Catholic ladies to come to teach our pupils, we were obliged to engage Protestants. This is a great drawback to our school. Still, though we cannot expect to find in these teachers that religious spirit which makes a sisters' school so much more preferable than any other, especially in the education of Indian children, we cannot complain of them. They try their best to make the children behave, and they teach them their prayers in English, whilst Father Scollen teaches them the same, and gives them catechism in their own language.

We need here a couple of young, zealous fathers, willing to sacrifice themselves for the conversion of this nation. To do any permanent good among these Indians, it is necessary before all to learn their language, adopt their ways, and after this to have constantly at hand a big supply of good intention and patience. We need also some brothers animated by the same spirit. We need a cook, a farmer, and a man knowing all kinds of trades to take care of our children, and look after the temporalities of this Mission. But when shall such assistance be given us?

PAUL MARY PONZIGLIONE.

MISSIONARY LABORS.

FROM JAN. 1, 1891, TO EASTER SUNDAY, MARCH 29.
MARYLAND-NEW YORK PROVINCE.

Sacred Heart Church, Fall River, Mass., Jan. 4–18. FF. Himmel, Forhan, Gleason, Casey. Confessions, 4000; first Communions of adults, 22; converts baptized, 3.

St. Peter's, Jersey City, Jan. 4–18. FF. Macdonald, McDonald, Younan. Confessions, 6454; first Communions, 100; confirmations of adults, 250; converts baptized, 15, and 5 left under instruction.

St. Francis Xavier's, N. Y., Jan. 18, Feb. 8. A three weeks' mission by the fathers of the band; 1st, for unmarried women; 2nd, for married women; 3rd, for men. Double evening service each week, etc., in the upper and lower church. Confessions, 14,400; Communions, 18,200; confirmed, 150; converts baptized, 13.

Our Lady and St. Patrick's, Moorestown, Trenton, N. J., Jan. 25, Feb. 1. Fr. R. Macdonald. Confessions, 620; prepared for first Communion, 6.

St. Ann's, Worcester, Mass., Feb. 8–22. FF. R. Macdonald, Giraud, Hart. Confessions, 4025; confirmed, 225; prepared for first Communion, 97; converts baptized, 2.

St. Mary's, Auburn, N. Y., Feb. 15, Mar. 1. FF. Gleason, Younan, T. Murphy. Confessions, 5139; confirmations, 188; first Communions, 77; converts baptized, 4; left under instruction, 6.

St. Charles's, Woburn, Mass., Feb. 15, Mar. 1. FF. M. McDonald, Forhan, Loyzance, Hedrick. Confessions, 4000; prepared for first Communion, 29; converts baptized, 2.

St. John Baptist, Syracuse, N. Y., Feb. 15, Mar. 1. FF. McAvoy, Hamilton, Colgan. Confessions of men, 2000, of women, 3000; confirmations, 57.

St. Mary's, Newburgh, N. Y., Feb. 15, Mar. 1. FF. Casey, Fink, Kelly. Confessions, 2070; first Communions, 10; converts baptized, 4; left under instruction, 1.

Cathedral, Albany, N. Y., Mar. 1–15. FF. R. Macdonald, Giraud, Wallace, Hart, Hill, Hedrick. Confessions, 7000; first Communions, 88; confirmations, 175; converts baptized, 13, and 5 left under instruction.

St. Mary's, N. Y. City, Mar. 8–22. FF. Forhan and Hamilton. A retreat; confessions, 5600.

Immaculate Conception, N. Y. City, Mar. 8–22. FF. Casey, Younan, Hedrick. A retreat; confessions, 6300; first Communions, 25; converts left under instruction, 2.

Sacred Heart, N. Y. City, Mar. 8–22. FF. McAvoy and T. Murphy with some assistance from FF. McGovern, Hill, Hart and Sherman. A retreat; first week double evening service; confessions, 6400.

Holy Name, N. Y. City, Mar. 8–22. FF. Gleason, Colgan, Kelly. Confessions, 3500; prepared for confirmation, 33; for first Communion, 25; converts baptized, 6; left under instruction, 2.

Cathedral, Halifax, N. S., Mar. 8–22. FF. Himmel, M. McDonald, Loyzance, R. O'Connell. Confessions, 5750; first Communions, 50; confirmations, 193; converts baptized, 15; left under instruction, 1.

The fathers of the band were not altogether idle during Holy Week.

FF. R. Macdonald and Forhan gave a little mission in Our Lady of Mount Carmel, Boonton, N. J., and heard 700 confessions and prepared 6 for first Communion.

F. Younan remained over at the Immaculate Conception, N. Y. City, and besides preaching, heard 294 confessions.

F. Casey, in Waltham, Mass., helped in the Holy Week services, and preached Good Friday and Easter Sunday.

Total:—Confessions, 81,252; confirmations, 1271; first Communions, 535; converts baptized, 77; left under instruction, 22.

J. T. C.

THE WOODSTOCK LETTERS—BACK NUMBERS.

We are sometimes asked for back volumes or numbers of the LETTERS. These we cannot always supply as we have but very few left of certain numbers. The following list gives the numbers which we have on hand at present, and most of which we can furnish to any of Ours who may wish to complete his sets. The figures in the parentheses indicate the number of copies still remaining. We should be grateful to any one having duplicates if he would forward them to us. We are especially desirous to procure the copies of the numbers for, Jan. '72, Sep. '79, and Jan. '80. We would also esteem it a favor if at any time any of Ours should know of numbers of the LETTERS being offered for sale, no matter of

what date, if he would purchase them and forward them to us. We shall at once reimburse him for any expense to which he may be put.

The following is the list of the back numbers now in our possession :—

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GONZAGA COLLEGE.

A SKETCH OF SOME OF ITS PRESIDENTS, PROFESSORS, AND STUDENTS.

(Continued.)[1]

In 1836 Fr. Dubuisson was sent as the representative of the Maryland Province to the congregation of procurators which met at Rome in that year. Whilst abroad, he received many presents in money and paintings for the province. His memorandum of these donations is preserved in the Woodstock Historical Library.

IN ALEXANDRIA, VA.

In 1838 Father Dubuisson was transferred to St. Mary's Church, Alexandria. As pastor of this church he was principal of St. John's Academy, in which he taught French. The new pastor was much liked by Catholics and Protestants. The children were especially attached to him. How could it well be otherwise when, accustomed to reverence him for holiness of life, they were also called upon to admire feats of strength which neither they nor their fathers were able to perform. Owing probably to his physical training in the French *lycées*, Father Dubuisson was able, even when over fifty, to perform with ease such feats as lifting himself by the limb of a tree till his arms at full length supported his body above it. At other times, to the admiration of the "small boy," he used to pick up two boys of thirteen or fourteen, one in each hand, and hold them out at arm's length.[2]

[1] See vol. xix., page 163.

[2] Tradition relates that Fr. Dubuisson was an excellent violinist. The late Br. Cassidy used to tell with much pleasure of how Fr. Dubuisson converted the daughter of a Protestant clergyman by his violin playing. This lady was invited by a Catholic friend to pay a visit to Fr. Dubuissson. The conversation happening to turn on music and the Protestant lady remarking that since her visit to Alexandria she had not heard any good music, the priest with his characteristic politeness took down his violin and began to play with his usual skill. The effect of the music upon the young lady was such that she was soon on her feet executing a step in true Virginia style. When Fr. Dubuisson observed what she was doing, he stopped playing and severely reprimanded her for making him use his violin in the cause of such a profane amusement as dancing. Strange as it may seem this unpleasant ending to a pleasant visit led the young lady to seek instruction in the Catholic religion, and in due time to receive baptism from the hands of Fr. Dubuisson.

It has been noted that Fr. Dubuisson paid much attention to the dignity of divine service. In one of his letters he says: "Nothing is too beautiful for the service of the Master of heaven and earth; nothing is too magnificent to fill the minds of men with that respect which is his due." His friends knew that no gift of theirs would serve to keep them in his prayerful remembrance better than a present for the adornment of the church. In whatever place Fr. Dubuisson labored may still be seen memorials of his love for the beauty and glory of God's temple. In the sanctuary of St. Mary's Church, Alexandria, Va., there is now a beautiful Madonna, the work of a master hand, presented to Fr. Dubuisson by the Empress of Austria.

At Archbishop Eccleston's request, Fr. Dubuisson, in addition to his pastoral duties at Alexandria, took charge of a congregation at Piscataway, Md. A little church soon appeared to mark the zeal of the priest and the generosity of the people. On one raw, wet day in 1839, while he was riding thither, his hat blew off into a freezing pool of water. By wearing the hat while still wet he caught a severe cold which developed into laryngitis, from which he became a chronic sufferer. In a letter to a friend in 1841 he says: "Since the middle of September it has not been in my power to preach at all. To prolong a conversation is quite distressing to me. The very recitation of my breviary is frequently painful." His throat became so much worse in 1842, that his physician ordered him to go to the south of Europe.

Though destined never to meet again in this life, pastor and people remained ever united in spirit. The influence of Fr. Dubuisson's edifying life had left its impress upon the minds and the hearts of his beloved people. And if, in the cycle of years, this influence was to fade in the hearts of some, preserved by undying gratitude, it would ever endure in the hearts of the twenty-eight converts whom he had brought to the faith of their fathers. Evidences of Fr. Dubuisson's love for the work of the American mission and tokens of his affection for his brethren in Maryland and Virginia are found in his numerous letters to the Provincial, preserved in the archives of the province. Fr. Curley, who was then *Socius*, informed the writer that Fr. Dubuisson used to write to the Provincial once, and sometimes, twice a month.

In the catalogues of the Turin Province from 1843 to 1853, we find Fr. Dubuisson accredited to the college of Turin. Though his ill health continued, he was able to perform during these years the duties of chaplain to the

household of the Marchioness of Montmorency. From 1854 to 1861, he was living in the House of Probation, Toulouse, France. In 1862 he removed to Paris, where his saintly life merited a holy death on the eve of the Assumption of our Blessed Lady, 1864.

REOPENING OF THE COLLEGE.

The prayers of Gonzaga's third president and her ever devoted friend, the Very Rev. Wm. Matthews, were at length answered in 1848, when Father General permitted the fathers to return to Washington. So, on Oct. 2, 1848, Fr. Matthews' heart was gladdened by the sight of two hundred boys, who sought admission to the college. The students were received by FF. John Blox, president; Francis Vespre, vice-president; Daniel Lynch, professor of poetry and Spanish; Messrs. Robert Fulton, Anthony Van den Heuvel, and Nicholas Bryne, professor of the grammar classes, and three lay teachers.

Amongst these professors will be noticed an old pupil of the college, Fr. Daniel Lynch, who then, and for over a score of years afterwards, served to link the old college with the new. The great number of names on the records of 1848 identical with those of the first students of the college (from 1821 to 1827) shows that her alumni, appreciating what she had done for them, committed their sons to her care, assured that their *alma mater* had not departed from her past high standard of moral and intellectual training, and that these boys of '48 profited by her training is attested by their subsequent illustrious career. As space will not allow the insertion of all the distinguished alumni of 1848, the following names will suffice to indicate some of the walks of life in which they have done honor to her teaching: Martin F. Morris, Esq.; Fr. Peter Paul Fitzpatrick, James Hoban, Esq.; James C. Pilling, Esq.; Fr. Wm. B. Cleary; Francis B. Mohun, Esq.; Messrs. James W. Orme; James K. Cleary; Walter C. Briscoe, M. D.; Francis F. B. Sands, Esq., and Gen. Charles Ewing.

Fr. John E. Blox, the fourth president of Gonzaga College, was born in Belgium on June 17, 1810. At the age of twenty-two, emulating the apostolic zèal of the many Belgian priests and levites who had left their fatherland to gather in the rich harvests of the American missionary, John Blox came to this country and entered the novitiate of the Society of Jesus at Whitemarsh, Md., on November 5, 1832. There he was instructed in the Institute of St. Ignatius by the master of novices, Father Fidele de Grivel,

whom his old superior, Father Varin, had lauded as an angel. As Father Grivel had entered the Society of Jesus in Russia in 1803, and had thus been schooled in the traditions and training of the old Society, he was well fitted to communicate the spirit of its founder to his novices. And that the master's lessons in this school of asceticism were well learned is shown by the after life of Blox, Ward, Clarke, Drouitz, Stonestreet, Woodley, Hoecken, and Schoenmacher—all novices of Father Grivel.

When Father Blox's term of probation had expired he was sent to Georgetown College to begin his studies for the priesthood and to assist in the works of the college. During these years we find him at one time professor of philosophy, and at another, prefect of discipline.

At last the long preparation was over and the happy day had arrived when his hands were to be declared worthy of offering the Spotless Victim for the erring sinner. He was ordained priest by Archbishop Eccleston at Trinity Church, on July 4, 1843. Three of his fellow-novices—Fathers James A. Ward, William Francis Clarke, and Charles H. Stonestreet, received the same grace on the same day.

In the year preceding Father Blox's appointment as rector of Gonzaga College, he was superior of St. Xavier College, Cincinnati, in the absence of its rector, Father Elet. This position gave Father Blox much valuable experience that stood him in good stead in the management of Gonzaga College. Hence, this knowledge, his engaging manners and affectionate disposition were the tools that he brought to the work of raising Gonzaga College to the height of her former glory. Indeed, were we to judge the glory of an institution only from the number of its pupils, then we should have to say that Gonzaga's glory shone with more than its past splendor during the administration of Father John Blox. One who reads the names of her alumni for these years will set down the Catholic of note not represented as verily a *rara avis* in Washington.

This, however, is not so strange when we reflect that Father Blox's other duties made him known to parents, and this made them love him and desire to entrust their sons to the influence of his training. As Rev. Father Matthews was in 1848 seventy-eight years old, much, if not all the work of the parish, fell upon the shoulders of Father Blox and the Jesuit fathers teaching in the college. Certainly all the preaching and the visiting of the sick did.

Three months after the college had reopened, the pupils had progressed so rapidly that they were able to give a pub-

lic exhibition to their friends and relatives on December 30, 1848. Then again on February 28, 1849, to inaugurate the second term, the gratified parents were treated to another specimen of their sons' progress in studies.

But the gala day was on July 19, 1849, when the college had its first commencement since its re-establishment. One day, however, was not sufficient for the torrent of youthful eloquence that was to deluge a truly patient audience. So the commencement lasted two days, the 19th and 20th.

Out of consideration for our readers who are as gentle, but not perhaps as patient as that audience, we shall give only the principal numbers of the programmes of the exercises.

A newspaper of that date introduces its description of the two-day commencement with the following enthusiastic praise:

"We have just witnessed the closing of this remarkable institution. Remarkable truly! Though less than a year in operation, it closed with the astounding number of 270 interesting pupils. Much had been expected of the revived institution from the high character of the old seminary. We have witnessed many an exhibition of the kind, but this one, to our mind, compared favorably with, perhaps eclipsed, the best of them all as to order, propriety and handsome conduct of the students, taste and judgment displayed in the selection and order of the exercises, and more especially as to the finished, even brilliant manner in which most of them were executed."

Long before 5 P. M., the hour set for the procession to the hall, the boys began to gather in the college yard on F street. When at last everything was ready, each class was formed into companies, under the command of a marshal. Company after company moved with military precision to the place assigned them. When the whole line was formed they executed some evolutions to the wonder of the "small boy" and to the admiration of their friends. But let one who saw the sight speak: "Imagine a group of 270 blooming youths two abreast, rigged out in beautiful uniform, headed by a soul-stirring band of music, four gorgeous banners borne aloft along the line, the whole closed up by several citizens of the District and lastly by the faculty of the college in their official gowns, moving in splendid order along our broad avenue up to Carusi's Saloon. It was a sight as novel as it was interesting to the citizens of the metropolis; for never before had they witnessed an assemblage of students so numerous and imposing." The marshals, wearing blue sashes and white rosettes, elated by their brief author-

ity, tried to march with the military bearing of a Gen. Zachary Taylor, whilst the thirty speakers, adorned with pink-red sashes with a golden star in front, proud of the importance of their position, walked with the scholarly bearing of a Daniel Webster.

Hours before the appointed time Carusi's was crowded to overflowing with the *elite* of Washington, the President of the United States, Gen. Zachary Taylor, amongst the number. The seats for the boys rose one above the other from floor to ceiling in the form of a semi-circle around the stage in the centre of which were the speakers and faculty. It is said that "the whole arrangement had a visible and truly bewitching effect upon the audience."

It is recorded that the youthful orators acquitted themselves with singular credit to themselves and their instructors, and to the highest satisfaction and gratification of their numerous auditory. They felt what was to be done, and had learned how to do it. The correctness and propriety of gesture and enunciation, the perfect ease and mastery with which each speaker handled his subject commanded the admiration of all. A gentleman who was present thus praises some of the speakers: "The introduction by Thomas Lay was well conceived and correctly spoken; the Latin trilogue on the 'Birth of the Saviour,' between the Bethlehem shepherds, reminded one of the days of Virgil; 'Mount Vernon,' by John Franklin, was perfect as to composition, and could not have been delivered better; 'I Want to be a Great Man,' by James Hoban, was an earnest that, if Providence spare his life he will be such. We cannot notice all, but 'My Teacher's Strap,' by Walter Briscoe, was exceedingly beautiful as to style and delivery."

The exercises of the second night were on as grand a scale as those of the first. This is how the favorites were noticed: "Eugene L. Fleury, on 'William Tell,' was too much for the patriot's heart to resist; James McCarthy, on 'The Union,' was a splendid piece of composition, and delivered with force; the dialogue about 'Big and Little Men' could not be surpassed; Thomas King, on 'Eloquence,' was, according to consent, truly eloquent; the comic piece, 'The Disappointed Office Seeker,' convulsed with laughter, not only the whole audience, but especially the stern conquerer of Buena Vista."

One hundred and twenty students were rewarded with medals, premiums, and rosettes for class work during the year. Thus closed the first year of Gonzaga College after its reopening.

The boys of '49 whose proficiency in their respective

classes merited a medal were: John F. Callan, Christian doctrine; Martin F. Morris, first Greek and first mathematics; Joseph Lindsley, first arithmetic; Edward Caton, second arithmetic; David Wilber, third arithmetic; H. Burgevin, second Greek; James Smith, third Greek; Thomas King,[3] first Latin, in which class Martin Morris received a premium; John Boone, second Latin; Wm. B. Cleary, third Latin, and Isaac Beers, first English.

Session of 1849–1850.

The fond hopes of its friends for its future success were more than realized when Gonzaga College began its second renascent year, on September 1, 1849, with 340 pupils, whose numbers by Christmastide had increased to 400.

How these boys trudged, for trudge they had to, at a time when there was no friendly street car, nor protecting brick pavement, through all kinds of weather from all parts of the city, is a marvel to the school boy of this age, whose college is often selected on account of its nearness to all the street railway lines and its position on the best paved street.

Yet the wonder grows when our boy of '90, contemplating in spirit the crowd gathered in that spacious F street schoolyard, sees none of them playing baseball. How they managed to do without it he cannot understand. But those old boys seem to have had jolly fun on the voladores which good Father Blox had provided for their amusement. Now a voladore was a stout post, fifteen or twenty feet in length, at the top of which was secured a movable iron plate, from which hung ropes terminating in a leathern strap. The boys on binding this strap around their waists, and after getting a good start, went flying in right merry go-round fashion.

When the bell, ringing in the season of 1849–1850, had summoned the students from the playground, they were informed that the college for the ensuing year would be directed by Rev. John E. Blox, president; Rev. Francis Vespre, vice-president; Rev. Hippolyte De Neckere, professor of rhetoric, with Messrs. J. Slattery, Anthony Van den Heuvel, Renward Bauer, Brothers Nipper and Whelan,

[3] Thomas King afterwards becoming a student of Georgetown College, took the medals in the classes of poetry, rhetoric, mathematics and philosophy. These medals elegantly mounted were presented recently to the Coleman Museum by his sister, Mother Loretto King, of the Visitation Convent, Georgetown. They are curious on account of size and design. His brother Joseph King, a scholastic of the Society, was born May 5, 1836, entered the Society, Nov. 6, 1852, and died at Georgetown College, May 4, 1865.

as professors of the remaining classes, together with Messrs. John Lynch, John F. McCarthy, and John H. Coolidge, lay tutors.

Then went on the usual routine of college life, broken by the monthly reading of the marks, at which were given declamations before invited guests, till February 4, 1850, when a grand semi-annual exhibition was held in Carusi's Saloon, which the papers of that date declare "sustained the reputation of previous efforts." And thus were also praised the commencement exercises, July 16 and 17, 1850. We omit fuller reference in order to notice at length the last year of Father Blox's administration.

The college reopened on September 2, 1850, with a large increase of students. The entry book from October 2, 1848, to October 2, 1850, records the names of 525 pupils. The faculty was increased this year by the arrival of Messrs. Barrister, Rumele, Lilly, and McAtee. The secret of Father Blox's success is indicated by the following entry in the College Diary of that year: "Rev. Father Rector recommended a paternal method of acting toward our students, so that if in after life they may forget our admonitions they may at least remember our kindness. He insisted particularly on private admonition, having so often experienced the efficacy of this remedy when all others failed. May our Lord, for whose glory we labor, bless our endeavors, and may our Blessed Lady preserve the young hearts entrusted to our care."

That familiar but unpleasant institution, "Jug," is mentioned in the diary as the "Penitentiary." Whether it was as much resorted to as the present establishment is in our colleges the records do not state.

Mass was celebrated every Sunday at 9 o'clock in St. Patrick's Church for the students, during which one of the scholastics delivered a short sermon. Sometimes a father from Georgetown College said the Mass. There is frequent mention of Father Bixio having done so.

In the invitation sent to parents and friends for the semi-annual examination, on February 28, 1851, Father Blox states that the exercises will be held at the National Hall, and will begin at 9 A. M. As there were sixty-four speakers on the programme the wonder is when they stopped. Perhaps Counsellors James Hoban and Francis P. Sands, Messrs. James W. Orme, Benjamin R. Shekell, Wm. Bayly, Dr. Walter C. Briscoe, and Pay-Director Richard Washington, U. S. N., who were among the sixty-four speakers, recollect the late hour in the afternoon when this floodgate of eloquence was closed.

On March 17, 1851, Father Blox preached the panegyric of St. Patrick in St. Patrick's Church, Philadelphia. Immediately after the sermon he was prostrated by a severe attack of rheumatism. When his illness became known in Washington, the many anxious inquirers about his condition and the many earnest prayers offered for his recovery manifested the depth of affection the Catholics of Washington had for the Rev. John Blox. But the Lord so hearkened to their prayers that Father Blox was able to return to Washington on April 27, 1851. Then a joyous crowd of students poured into his room to welcome him home. Father Blox had provided against this emergency, and so each boy received a pious souvenir of his rector's thoughtful kindness.

It is quite probable that the boys made an annual retreat in the years 1849 and 1850, yet there is only record of the retreat of 1851. It was opened on Sunday, April 13, by Father Ciampi. The meditations were given by Father Vicinanza, the instructions by Father Ciampi, and the spiritual reading by one of the scholastics. The exercises began with Mass in St. Patrick's Church at 8.45 A. M., and were concluded with the Benediction of the blessed Sacrament at 5.30 P. M. In the College Diary, as well as in the Book of Life, are recorded, the names of fifty students who made their first Communion on Wednesday morning, April 16, 1751.

THE FUNERAL OF ARCHBISHOP ECCLESTON.

Heretofore the boys had marched in joyful procession upon the streets of the city; they were now invited to join in the mournful procession that accompanied the remains of their beloved archbishop to the depot of the Baltimore and Ohio Railroad. It will be remembered that Archbishop Eccleston, while on a visit to the Georgetown Convent of the Visitation, died on Tuesday, April 22, 1851, and that on April 24, the President of the United States, foreign ministers, distinguished public men, the clergy of Washington in cassock, surplice, and stole, the Jesuit scholastics in surplice and cassock, the students of Georgetown and Gonzaga, and deputations from the Catholic churches of this city and Baltimore, formed the funeral cortege.

Father Blox delivered the funeral discourse at the solemn high Mass of requiem, which was celebrated at St. Patrick's Church on May 14, for the repose of the soul of the Most Rev. Archbishop. Choosing the text, "It is appointed unto men once to die, and after this the judgment," he spoke

with great feeling of the edifying life of the deceased prelate, his great talents, superior virtue, his unassuming manners, and his constant aim to do good to all.

On June 21, 1851, the feast of St. Aloysius was celebrated for the first time at the college in a most solemn and impressive manner. All the students attended the solemn high Mass in St. Patrick's Church. The celebrant of the Mass was the Rev. Father Lanaghan, pastor of St. Peter's Church, assisted by Rev. Father Bixio, deacon, and Mr. Barrister, subdeacon. Rev. Fathers Blox and Slattery were seated in the sanctuary. The panegyric was preached by a scholastic from Georgetown College.

FATHER LEONARD LESSIUS.

RESUMPTION OF THE CAUSE OF HIS BEATIFICATION.

A letter from Mr. De Beurme.

LOUVAIN, May 11, 1891.

REV. AND DEAR FATHER,

P. C.

It may be of interest to you to learn that the "cause" of the Beatification of Father Lessius is about to be resumed. Although this great servant of God is well known among Ours, yet that which is less known of him is the veneration in which he was held immediately after his blessed death, which occurred on the 15th of January, 1623. He was buried under the high altar of the first chapel of the Society at Louvain. His relics for many years drew crowds of pilgrims who came from every part of Belgium to implore his intercession, through which many miraculous cures were obtained. We find a number of these wonderful cures related in the annual letters of the Society about this epoch.

In 1642 his remains were taken from their first burying place. A few of his bones were then distributed among the different houses of the Belgian Province; but the greater part was placed in a precious case and kept under the altar of the aforesaid chapel. Here it was that these remains continued to be honored by the faithful, and a custom had gradually been introduced of coming for nine consecutive days to hear Mass, said at the altar over his tomb.

When, in 1666, the Jesuits had opened their church of the Immaculate Conception (which to-day has become the parochial church of St. Michael), the devotion to Lessius went on increasing. In consequence, many considerable donations were destined to defray the expenses for the construction of a chapel to his honor as soon as the Holy See would authorize his public veneration. In fact, from the year 1641, the ever-increasing number of miraculous cures obtained through the intercession of Father Lessius determined the ecclesiastical authorities to take juridical information about his life and miracles.

These processes are now lost; the many and great calamities which the Jesuit Fathers had to sustain at this precise moment forced them to interrupt his cause, which is now resumed and confided to the care of Reverend Father John Baptist Van Derker of the college of Notre Dame at Antwerp. This is not the first cause which Father Van Derker has undertaken; for it was he who in 1865 was postulator of the causes of St. John Berchmans and St. Alphonsus Rodriguez concerning the miracles worked through their intercession in the cities of Antwerp and Brussels. He was also successful in the cause of Blessed Charles "the Good" Count of Flanders and Martyr. At this time, notwithstanding his advanced age, this indefatigable postulator conducts the process of Blessed Tdesbald, Abbot of the Cistercian Order (of the diocese of Bruges), as well as that of the great ascetic writer of the middle ages, Blessed John Rusbrochius (Ruysbroeek) and that of the Venerable Mother Julie Billiart, Foundress of the Congregation of the Sisters of Notre Dame.

In the hands of such an experienced man, the cause of the saintly and learned Father Lessius can hardly fail, especially when undertaken with the full approbation and at the earnest request of his Eminence Cardinal Goosens, Archbishop of Mechlin and Primate of Belgium.

Our scholasticate here possesses the precious relic of the brain which was extracted from the cranium eighteen years after his death, and which, up to the present, is well preserved.

The life of Lessius written in Latin by his nephew Leonard Schop, member of the Premonstratensian Order, was published in 1640, by Thomas Courtois, a lawyer in the senate of Brabant; unfortunately a decree of the Index of the 18th of December, 1646, forbade its being read on account of some inaccuracies relating to Fr. Lessius. However, there are now solid reasons to believe that this prohibition

will be soon withdrawn. In the mean time, two able writers are preparing a life of Lessius in French and Flemish.

May it please Divine Providence to honor with new miracles the one who has contributed so much to God's glory by his virtues, his teaching and his writings, and the Society of Jesus will count one more among the number of its Blessed.

I join to this short account of the resumption of Lessius's cause, a notice of his life which may serve you if you wish to insert these few lines in the LETTERS.

Yours in Christ,

THEOPHILUS DE BEURME.

A SHORT SKETCH OF THE SERVANT OF GOD REV. LEONARD LESSIUS.

The venerable and learned Father Lessius died in the College of the Society at Louvain on the 15th of January, 1623, at the age of sixty-nine. He was born at Brecht, a little Belgian town fourteen miles northeast of Antwerp, in the year 1554. His parents were farmers of the name of Leys, and he was left an orphan at the early age of nine years. His diligent application to study induced those who had charge of his education to ask a scholarship for him in order that he might follow the classes in the University of Louvain. Having completed there with the most brilliant success his philosophy, he entered the Society at the age of seventeen. After his novitiate, when only twenty years of age, he was sent to Douay to teach philosophy, and here he taught with brilliant success for seven years, when he was sent to Rome to study theology.

Here he spent four years in the study of theology having as his professor during two years the illustrious Suarez with whom he formed a friendship that was of the greatest advantage to both in the pursuit of their studies. He returned to Louvain in 1585 and taught theology for thirty years in the college of the Society with remarkable success.

The Archduke Albert had always on his table, when he gave his audiences, the treatise on *Justice* composed by the learned religious. Justus Lipse who had chosen Lessius for his confessor wished to die in his arms. John of Nassau declared that he owed his conversion to the Catholic faith to him, while St. Francis De Sales wrote to him with his own hand to congratulate him on one of his works, and his contemporaries called him the "Oracle of the Low Countries."

It is evident that Father Lessius was one of the most illustrious men of his age, and yet his virtue equalled his science. Pope Urban VIII., who had known him intimately at Rome, affirmed that he esteemed him still more for his virtue than for his learning, and though admired and sought after by the learned, the humble religious was the friend and father of the poor whom he loved to confess and to console.

It is not wonderful, then, that his tomb has been held in so great veneration, and his intercession implored with so much fervor. On account of the signal favors attested by those who were eyewitnesses and who were themselves recipients of them, the proofs of the power which the venerable Father seemed to possess with God were collected and were for a long time preserved in the archives of the archbishop of Mechlin. Unfortunately, during the time that the Society was suppressed and its goods confiscated, the cause of the canonization was interrupted, and the tomb of the servant of God abandoned. Many books and writings exist, however, in which those who have known Father Lessius, bear witness to and extol his great virtues.

Of all these virtues his patience in corporal suffering seems to shine with the brightest light. Attacked with a frightful scrofula which he caught when, to escape from the pursuit of the Calvinists of Douay, he had taken refuge one night in a miserable inn; afflicted with a double hernia; tortured by the stone, and compelled, from having broken by an accident one of his legs, to drag himself about with much pain, the holy religious, always in good spirits, let nothing appear of the horrible martyrdom which so many painful infirmities caused him. The great humility which he showed in the midst of all his successes renders him worthy to become the model and patron of those learned Catholics who by their writings combat the errors of their time, and his unalterable patience recommends him to the veneration and to the confidence of all those who suffer. It has appeared, therefore, to some that it will not be inopportune to revive the old devotion to Father Lessius and to engage the faithful to have recourse to him, with the hope that it will please God to glorify his servant and to manifest as formerly, the power he enjoys in heaven.

FATHER JOHN BAPST.

A SKETCH.

(*Continued.*)

A strong trait in Fr. Bapst's character was the warmth and permanence of his friendships. However long the period of separation might be, it was never so long that Fr. Bapst forgot a friend of even his earliest years. This is proved by a great multitude of letters written to his absent friends, and furnished by them to the compiler of this sketch. Their personal nature forbids their publication; one, however, to his fellow-novice of thirty years before, can without breach of confidence be published and will serve as a proof of the depth of his affection towards those whom he once favored with his friendship. It is to Rev. Father Billet, then resident in Prussia.

BOSTON COLLEGE, February 11, 1868.

Reverend and very dear Father,
P. C.

I received your affectionate letter of the 10th of December last, and read with the greatest interest the news that you gave me. It always does me good to read your letters. After having told me of our old friends and companions in arms, and after having shown me by indicating the respective abode of each one that we are dispersed to the four quarters of the world, you ask me this question: "And now, Fr. Bapst, when shall we see each other again?" To this I am going to reply frankly. I hope we shall see each other again soon, and in this world, and this thought fills me with joy. But it will not be at Fribourg, whence we are expelled; nor very probably will it be in Germany where you are at present, but from which you may be driven at any moment; indeed, it will not be in Europe at all, to which I shall more than likely never have the happiness of returning. The honor of being sent as procurator to Rome, which you desire for me, will never, unfortunately for our meeting, be accorded me. Where shall we see each other again, you may ask? Is it not very plain? In the United States of America, beyond all doubt. You will come over to rejoin us with all our mutual friends; you will quit that antiquated Europe, wholly decrepit and going fast to pieces; you will leave to its desperate fate that old world, which it is impossible to resuscitate, and where there is almost nothing more to do, to come to the New World, this virgin soil, where there is so much hope for religion, and where the harvest will be so abundant when there is a sufficient number of laborers to gather it. Yes, faith, hope and charity leave Europe to take refuge in America. You have no idea of the outlook which is presented to us in this country. A great struggle is on the point of ensuing. Protestantism exists no more here. The educated classes re-

alize that it has no foundation and that it does not meet the needs of the times, and consequently they reject it. The fight, then, that is on, is not with Protestantism—that we have buried; it is with infidelity. But the American character is too noble, too religious, has aspirations too lofty to content itself with sterile infidelity that affords them no comfort in this world and promises them none for the future. Besides, especially since the war, where the ministers reaped nothing but shame, and the priests, nothing but glory, the Catholic Church is respected. Indeed, one may say it is feared. There are conversions without number, and the converts come especially from the educated classes of society. Prejudices that once existed against the Church have gradually disappeared, and now an educated Catholic whose conduct is upright, is esteemed, to say the least, as much as a Protestant of like character.

But what makes me have a firm belief in America's conversion is first of all the just and frank character of the American people, who, when they know the truth, have no hesitation in professing it; the second reason for my belief is the full and untrammelled liberty we enjoy in matters of religion. It is not necessary to enter into details. I can express it all in a word by saying that everything is permitted us in teaching, worship, and preaching. Come some Sunday morning to our Church of the Immaculate Conception, which is a magnificent structure; you will see there, very likely, the *elite* of Boston society, the governor of the state, the most distinguished professors of the University of Cambridge—in a word the great people of the city. You can choose for your subject, "Out of the Church, there is no salvation." If you preach well (as *you* always do), and prove your thesis, all that these infidels will say is: "Oh! it is a powerful effort," and they will weigh your arguments with great nicety and know how to appreciate them. Behold then what it behooves you to do. Get away as soon as possible from that ancient Europe which affords you no more hope, and come to America, where you will find an immense field of labor that requires only to be cultivated to produce the most abundant harvest. Thus it will be that we will enjoy the unspeakable happiness of seeing each other again.

How much I thank you for the memento.

Your very devoted brother in our Lord,

J. Bapst, S. J.

P. S. Tell your excellent Rector that I have received his truly apostolic letter, for which I thank him most heartily. Engage him to come out to rejoin us and to use his influence with superiors to send us as many recruits as they can.

Father Bellwalder has in the space of a few months gained to such a degree the hearts of his Germans at Holy Trinity Church, Boston, that now that Fr. Provincial Paresce wishes to send him elsewhere, the whole parish has risen *en masse* to protest against the change.

In August, 1869, Fr. Bapst was appointed to succeed Fr. Perron as superior of the New York and Canada Mission. In this position he remained until the summer of 1873. His rule was gentle but firm, and won loving obedience from all his subjects. His memory is held in benediction by all the members of this famous mission. Fr. Perron writing of his successor, after the death of the latter, passes this short and simple eulogy upon him: "I may say I found him uniformly affable, gentle, full of charity for all. All these good qualities made him very dear to those in the midst of whom he lived. I regret not to be able to contribute more to the

edifying memory of that good father. God knows all the facts and will reward him in a manner more glorious for him."

While Superior of New York and Canada, he again communicates with this beloved Father Billet. The letter has a peculiar interest as it unfolds before us the impressions of this country then entertained by Fr. Bapst.

49 WEST 15TH STREET, NEW YORK, U. S.
March 5, 1873.

Reverend and very dear Father Billet,
P. C.

I have made you wait a long time—I am not sure how long—for this little reply to your excellent letter. It is useless to try to excuse myself. Besides, it is not necessary, for us at least, to do so; for we have known each other too long for either of us to be held guilty towards the other of what the world terms "a breach of etiquette."

When your letter arrived, I was on the point of starting on a long journey to Canada, and on my return I thought it better to delay my answer to your letter until I could send you the new catalogue of our mission; I hope you have received it. I do not know that you are acquainted with any of the fathers of this mission, but you will be able to judge how religious their characters are when I tell you that, though coming from another province to be their superior, I have ever sustained the most harmonious relations with them, and have met with not a single serious difficulty since my coming four years ago this next 31st of July. I expect every day to be replaced; I have been twenty-five years in America, and with the exception of one year have always been my own superior. It is high time, I think, that I learn afresh how to obey.

What have you to tell me of our poor province and of our German fathers? What, of our poor Switzerland? What, in a word, of Europe, and, I might add, of the whole world? Here even, in the United States, the sanctuary of liberty, the refuge of the oppressed from all countries, we commence to experience the moral, political and religious misery of Europe. At the Capitol in Washington as well as in the legislatures of certain states they are striving to pass certain laws, which if placed on the statute books will prove very detrimental to Catholic interests. They are bent on monopolizing for the State the management of public instruction, as well that which pertains to the higher studies, as that which regards the elementary branches; this would, indeed, strike a fatal blow at Catholic education. They hint, too, at the framing of other statutes which would clog the administration of ecclesiastical property and despoil the Church of all the concessions and privileges hitherto accorded to our colleges and religious institutions by the various state governments. It is easy to see how much damage such a measure would do us. But we are under the protection of the all powerful God, and have therefore nothing to fear. We have only one expression on our lips as an offset to every attack, "Thy Will be done."

Do you think that our German fathers, who instead of coming to America, where a vast field of labor spreads out before them, are obliged to rest on their oars by remaining in Europe—do you think, I say, that they will be able to return to Germany?

When I set out from Notre Dame D'Ay to come to the United States, it was the common opinion that after a year or two all trouble would be at an end in Switzerland, that a reaction in our favor would take place, and that after some years we would all be recalled. It is now twenty-five years that I have been awaiting my recall, and to-day I entertain no longer the slightest hope of ever returning to Switzerland; I have long since made up my mind to leave my bones on the American soil, well

persuaded that one can mount from here to heaven just as well as from the college of St. Michael at Fribourg.

After these twenty-five years of waiting a change in the tide of public affairs that would bear them back to their beloved upper German Province, our fathers may perhaps be now willing to seek a refuge in this land of freedom, but not knowing English, they will be Jesuits only in part, because the English language is absolutely necessary in this country. I think it would be well for them to prepare themselves for such an event. They have no need of them in Europe, and will not have for more than twenty years to come; but there is great demand for them here; let superiors send us their scholastics and we will teach them English and all that is necessary to make them true Jesuits.

Pardon me for speaking at such length on these topics so utopian; let us speak of other things. Let me ask you how you are prospering. It is refreshing at this epoch of universal disorder and confusion to turn to the past, and find oneself, even in thought, once again with tried old friends, who never forget each other. How times have changed since the year 1848! Our poor province twice dispersed is now scattered over the whole world; for example, take ourselves alone—you in France, I in America. It is so long since I quitted Europe, I am now so much acclinated here, and since my coming, I have been so immersed in various responsibilities, that Fribourg, Estranayer, Brigg, and the occurrences that marked our stay in these hallowed spots, rise up before my mind to-day as scenes from dreamland. I have not had enough of communication with our fathers in Europe. They all seem to me like strangers now; you are the only exception. You are for me to-day what you were twenty-six years ago. I have met, however, with great pleasure, our good Fr. Behrens, when he passed through here on his way to Buffalo.

Let us then remain united until the end. Let us continue the mutual memento which is an excellent bond of union.

Your devoted brother in Xt.,

J. Bapst, S. J.

On June 15, 1873, Fr. Bapst was succeeded by Rev. Fr. Charraux, in the office of Superior of the Mission of New York and Canada. The writer heard him speak in the most affectionately glowing terms of the fathers and religious whom he had governed for four years with care truly fatherly.

On July 31, 1873, he was appointed to fill the post of spiritual father at Boston College, and to act as prefect of the church. He was also charged with the direction of the cases of conscience. The demands for him to conduct retreats for the clergy and religious were so numerous and so constant that he could meet scarcely half of them. His correspondence, too, was large. Hundreds of letters to friends have been discovered, and what is most admirable, all treat of spiritual matters. The majority were answers to souls anxiously seeking to walk aright the narrow path. It would not be advisable to disclose the contents of most of them, but a knowledge of some will prove most interesting, showing, as they do, how solid was Fr. Bapst's spirituality and how deep his power of spiritual discernment.

April 3, 1873.

My dear friend,

Your letters, as well as your visits, are always a source of real pleasure for me. I forget you and yours!—Impossible; I wish only that circumstances would bring us both nearer one to the other, and give us a chance to see each other oftener. Your short visits to Boston College were always a feast for me. I have some prospect of returning to Boston next summer. That I know would suit us both admirably.

I am happy to hear that your children are so good and so promising. If children contract good habits at their mother's knee, and have the virtues received in baptism developed gradually as they grow up, they will be better prepared to fight and conquer their enemies when the critical age arrives.

In my opinion the world is improving and becoming better. Twenty years ago how the Pope and the Catholic religion were vilified by almost all the Protestant papers! The papers are, indeed, the expression of the world's sentiments. Now read the papers, even the whilom most venomous and violent against the Church; with what respect do they not write about Pope Pius IX., the Cardinals, etc. This sudden change is almost incomprehensible. Will it continue? Will it have good results? The crisis in the East has come. The whole of Europe must immediately have peace or war. If we have a European war, the hostilities will have immense dimensions; they will alter the whole political aspect of Europe, destroy Turkey, and perhaps many other governments. Will God interfere for his Church, or let antichrist do what he can against it? I really hope this general war will result in the preservation of the Church from fresh afflictions.

Remember me kindly to your wife. Tell Fenwick that I hope to have him to serve my Mass soon; assure him that I will be his assistant at his first Mass. He may become a bishop—another Bishop Fenwick—who knows!

Tout a vous en N. S.

J. Bapst, S. J.

P. S. Where will you make your retreat this year?

Boston College, Nov. 3, 1874.

My dear friend,

You speak in your last letter of the desolation that possesses your soul because of your daily defects, your failure to be true to your resolutions, your halting on the way to that perfection proposed by our Lord to all according to their path in life, even to persons living in the world, "Be ye perfect as your heavenly Father is perfect." The whole difficulty lies in a mistake or false notion of your mind. Your mistake is to believe that true spirituality in this world must be without imperfection. That is the mistake. *Absolute* perfection here below is impossible. The scripture says, "A just man shall fall seven times, and shall rise again." (Prov. xxiv. 16.) "There is no just man on earth that doth good and sinneth not." (Eccles. vii. 21.) It is an article of faith that, without an extraordinary grace, no man can long avoid committing sin (of course we mean here venial sins and imperfections, not mortal sins). That being the case it is clear that our *perfection* in this world must be mixed up with many *imperfections*, and that this misery cannot be avoided, except by an extraordinary grace, which, so far as we know has been granted thus far to a very limited number of saints: the Blessed Virgin Mary, St. Joseph, St. John the Baptist and a few more perhaps. Therefore, in your case true spirituality and perfection can exist with your negligences, imperfections, and unfaithfulness. Nay more, without an extraordinary grace, which you have no right to expect, it is impossible for you to do otherwise. Therefore, like all other saints, resign yourself to this pitiful condition,

and be assured you can become a perfect christian in the world, notwithstanding all these sins and imperfections. The condition of perfection is not to be free from imperfections, negligences, and venial sins, but it is to have a steady and perfect will to serve God faithfully, in desolation as well as in consolation, in darkness as well as in light, in temptation as well as in peace. The imperfections and sins of the just are the result of the frailty of our nature more than of malice. The occasions of such imperfections and sins are the flesh, the world and the devil, that never cease from tempting and assaulting us. The sins of the just are rarely *deliberate;* they are the offspring of passion, heedlessness, inadvertence, negligence, etc., more than of the will.

Should you, however, be conscious of *deliberate* sins and negligences, of course your duty would be to struggle and fight against them until you have destroyed them.

Now the conclusion is that, giving up all sadness and discouragement, you continue to love and serve God as you have done thus far, and understand and believe that your past negligences and imperfections, which you cannot avoid, will be no obstacle to the sanctification and perfection which God requires of you according to your state of life.

In regard to your retreat which you so laudably retire from the world to make every year, forgetting your trials, desolations, sadness, go into it with great generosity, fulfil as well as you can the precious Annotations and Additions of St. Ignatius, concentrate all the powers of your soul on your various exercises; but above all expect all from God and nothing from yourself. Humble yourself in consolations remembering how weak you are without them, and do not seek them. In desolations try to be from the beginning perfectly resigned and assured that they are more profitable than consolations; live, however, buoyed up by the hope of the speedy return of divine sunshine.

Remember me to all your dear ones.

Your devoted friend in N. S.

J. Bapst, S. J.

Boston College, Feb. 3, 1875.

My very dear friend,

You are so conscientious, so hungry and thirsty in your laudable inquiry as to whether you possess a true spirituality or a mere specious substitute, whether, in other words, you are tending according to your state of life to the fulfilment of that divine mandate addressed to all Christians, "Be ye perfect as your heavenly Father is perfect," that I feel a great desire to help you, my friend true and tried of so many years, to find that divine food—true spirituality, which alone can satisfy the cravings of your soul. But it is not an easy work to give advice on such a sublime and supernatural subject.

In the spiritual or interior life the soul is moved and led immediately by the Divine Spirit. And when God leads a soul, directors are no more wanted. All they can do is to ascertain whether the soul is really moved by the Good Spirit, and not deceived by the evil one.

The foundations of the spiritual life, even for one living in the world, are mortification and self-denial. Mortification removes the sins of the body, and self-denial, those of the soul—pride and self love, which are the obstacles to perfect union with God, in which the spiritual life consists.

True spirituality frees us from all uneasiness in regard to the wants of the body, as well as to the wants of the soul. For the interior man the Lord's prayer is a pledge on which to base that perfect confidence through which he expects everything from him. The spiritual man considers himself to be the child of God, and fears nothing; he desires neither sensible nor spiritual consolations, but only the will of God in everything. He does not seek for the gifts of God, but God himself.

You say that in the spiritual exercises which you have imposed upon yourself since your last retreat and which you perform daily at stated times, you are all the time seeking consolations. You are mistaken. It is not you who seek them, but corrupt nature which is in you. That bent of nature, however, is only a feeling, a bad inclination, but not a sin, until, by a deliberate act of your free will, you give way to it. That bad inclination or concupiscence we can control, but not destroy; we shall feel it till we breathe our last breath.

Grace is the opposite of nature, such as it is now, and as the inclination of nature to things of this world is not a sin, until we have yielded to it, so the inclination to God and heavenly things is not an act of virtue until we have consented to it by a positive act of our free will. Therefore, true spirituality does not consist in feelings, inclinations, sensible consolations, etc., but in actions elicited, commanded, and accepted by our reason and our will. When a man, having obtained a certain control over his passions, commences to love God above all things, and endeavors to fulfil all his duties with the pure intention of pleasing God and gaining heaven, that man is truly a spiritual man, no matter whether he has consolations or desolation, quiet of soul or temptations, unction or aridity, etc.

The only test of true spirituality is when a soul is conscious that she has no other purpose in this world but to promote the eternal interests of God and men, and would sooner die than commit a deliberate sin.

Spiritual life is also called Christian life, not only because we profess to imitate Christ, but chiefly because we have put on Christ in baptism. The difference between a Christian and an infidel is that the latter is without Christ, while the former has Christ in his soul as a part of his being. Christ is the first principle of supernatural life, and our soul is the second. We can do nothing without him, and he can do nothing without us; he is the conjoint agent with us of every supernatural act of our life. It is because our soul cannot perform the least supernatural act without him, that he is called the spouse of our soul. Practically, spiritual life consists in that never discontinued influence of Christ in every spiritual action of ours. Prayer in its highest sense and Communion are the practical expression of spiritual life; in that communication between the human soul and the Divine Spirit, it is the Divine Spirit who originates all good thoughts, all good desires, all good deeds, all good undertakings for the glory of God and salvation of souls. The human soul has only not to resist, that is, to consent to the inspiration of the Divine Spirit, and co-operate with him. Sometimes we are uneasy to know what we should do to please God. That uneasiness is vain, because God himself will always suggest to us what He wants us to do.

I have given you an idea of spiritual life with its principal points. Of course, it is impossible to descend to the practice. God leads each soul as he chooses, and the ways of that soul are so mysterious, so different from those of other souls, that no one can know anything about them except the soul itself, which is moved and led by the Holy Spirit and receives his graces, his gifts and his virtues.

Pray for me, my true Christian friend.

Your devoted friend in J. C.

J. BAPST, S. J.

BOSTON COLLEGE, Oct. 20, 1875.

Dear friend,

You complain of the fear you feel that you indulge in some sensuality in the matter of sleep. Let me tell you what I think of it, and how you can rid yourself of this fear. There are only two views about it. Either that extra-sleep is necessary for your health and for your strength, or it is simply a want of mortification in that only point. I know whence that fear arose—it was from the consideration of St. Ignatius's rules for

temperance, made in your last retreat. In order to find out the real cause of that great repugnance to rise at a seemly hour in the morning so as to perform in a becoming manner the morning devotions you have undertaken, you have to impose upon yourself as a sacred obligation the task of rising in the morning at the time you were wont to arise when you were in your greatest fervor. Try this without mercy for one or two weeks. You will soon find out whether this desire for extra-sleep is a temptation o a necessity of nature. Of course, if it is simply a temptation to sensuality, you must conquer and overcome it by continuing to rise at this time. How will you know this? You will know it clearly, if, afterwards during the day, you feel no evil effects from your morning effort. But on the contrary if that prolongation of sleep is found to be a necessity of your system in as much as it is discovered to be the only way to keep you in good health and in good spirits, and indeed in proper mood to fulfil your duties, then sleep as long as it shall be necessary, and by so doing you will please God; but by forcing nature and refusing to your system and your health the rest and sleep which are needed by both, you will surely displease God. Now, my best of friends, do go through the trial I have proposed to you, and I am sure you will come to a wise conclusion.

Remember me to all your treasures who are so dear to God, the lover of the innocent.

Your devoted friend in N. S.
J. Bapst, S. J.

Boston College, May 14, 1876.

My dearest friend,

You find self is acting and controlling you to an extent which grieves you and the Holy Spirit also. That may be true, and of course, if the case be so, it must be considered wrong; but remember that, with one single exception, namely the Blessed Virgin Mary, and I am inclined to believe, St. Joseph, all the saints of heaven could have said the same whilst living in this world. They were all more or less controlled by selfishness and concupiscence. After all, complete and absolute perfection is impossible here; in heaven alone can it be had. It is right enough for a man to raise the highest standard of perfection conformable to his state of life and aim at it; but without an extraordinary dispensation of Divine Providence none of us can attain absolute perfection, which consists in acting always under the impulse of grace, and co-operating with that grace to its full extent; for this implies that our senses, our members, our passions, our imagination, our memory, an . our will, are always entirely subjected to and controlled by reason, and reason by God. Before the fall it was so, but concupiscence, which infects now all the powers and faculties of the body as well as of the soul, makes it impossible in our present condition, even after we have been regenerated by baptism. You are right, however, my devoted friend, in raising your aspirations as high as possible, but you will be disappointed if you expect to reach absolute perfection here below.

As long as you possess the three graces you have mentioned in your last letter, you will be all right despite your selfishness and infidelity. These three graces you tell me are: the desire to belong to God alone, loving all those dear to you only in God and for God; the consciousness of having no stronger wish than to make your fellow-men know the love of Jesus; the grace to avoid seeking consolation in creatures. These you think you possess in some degree. Well let me console you by assuring you, dear christian friend, that these three graces are sufficient to raise you to the practice of all virtues, and to that perfection which is possible for man on earth; because these three graces, as they cannot be idle, will urge you continually onwards.

Do, dearest of friends, pray for me, yourself, and get your dear ones to do the same.

Yours affectionately in N. S.

J. Bapst, S. J.

Boston College, Feb. 28, 1877.

My dear child,

"Like father, like son." Your letter is a model of clearness. In a few words you give me a thorough idea of your spirituality. In your book of life you have three things on the credit side and three on the debit side. These six things are a true expression of your spiritual life. You aim at as perfect union with God as is possible to man living amid the turmoil of life; this is the end. In order to reach this end perfectly, three things are needed; 1st, the faults you mention, must be corrected and replaced by the opposite virtues—namely, fervor in prayer at times during the day that you may determine beforehand, firmness against your former temptation about the future, purity of intention. 2d, the three gifts to your credit, namely, detachment from creatures, or mortification; true humility which is ready to undergo all humiliations whether coming from relatives or strangers; entire confidence and trust in our Lord must be made as perfect as it is given to man by God's assistance to make them here on earth. 3d, the operation by which God washes away our faults and our habits of imperfections, and perfects our virtues, is what we call trials; that is, no virtue is worthy of the name unless it be tried in the fire of affliction; trials, therefore, must be received with resignation at least. These come from God, as does any other heavenly gift or grace. They consist in temptations of every kind—aridity, darkness, etc., such as the greatest saints have undergone while in this vale of tears.

I would not be surprised if God may be pleased to send you some of these trials; for without them you can hardly get rid of your faults and render your virtues perfect. I do not consider it rash to suspect that the want of relish for prayer that you experience is one of these trials.

An important thing in spirituality is what is termed *l'attrait de la grâce.* Any one wishing to become perfect according to his state in life must seek to recognize and follow that attraction; it is the guidance of the Holy Spirit. Sometimes this Spirit draws us to read such or such a book, or to adopt such or such a devotion; and of course if we refuse to follow his *attrait*, there ensues a sort of clashing between him and our soul, which may prove very injurious to us.

So far I am sure that all is right in your spirituality, and you are making every preparation to hear the thrilling words addressed to Matthew of old, "Follow me!"

Your devoted friend in J. C.

J. Bapst, S. J.

FATHER ROBERT WASSON BRADY.

A SKETCH.

The subject of this sketch was born on the 6th of October, 1825, in Hancock, Washington County, Maryland, to which place his grandparents had come about the period of the Revolution. His native town is situated in the highlands of the State, on a narrow strip of territory not far from Mason's and Dixon's Line on the north, and the Potomac which flows by on the south side of the place forms the boundary line between Maryland and the Old Dominion. Here, amid inspiring scenes of mountain and river, were spent his early years. His mother, on the death of his father, resolved to reside in Frederick City, to give her son the advantages of a collegiate education

St. John's College at this time, by the fostering care and arduous labors of Father John McElroy, had become an institution of learning of high repute throughout the State. Its professors, among whom was Father Aloysius Young, recently returned from a course of studies in the Roman College, kept up the standard of teaching to an enviable degree. In this college Father Brady was entered as a student, and soon gave promise by his earnest efforts and maturity of judgment of the high position he was to take as a ruler of men. Under the guidance of his professors, who assuredly, whilst imparting human learning, did not forget the one thing necessary, a vocation for our Society was soon developed. Vocations come from God, but men have their share in bringing them to fruitfulness. Spontaneity is not found in physics; it is very rare in the spiritual life.

In his nineteenth year, on the 31st of August, he was received into the Society. The tide of vocations was at a very low ebb. Our novitiate, sometime before, had been reduced to one scholastic novice, with an occasional aspirant to the lay brothers' life. This year were added several scholastic candidates, who in after years took a conspicuous place in the affairs of the province. New life was given to the novitiate, and all strove to advance in the way

of perfection, through trials and discouragements that we can scarcely realize. The collegian who left the world fifty years ago to enter religious life was regarded as a phenomenon of piety, fit for the honors of the altar, or, by the unkind critic, as better suited for an asylum. Moreover, the last great effort of Protestantism against the Church was raging in our States, and was soon to show its force in violence and bloodshed. All praise to those who essayed the hard and almost untrodden ways, and persevered to the end.

In the noviceship, particularly under that great master of the spiritual life, Father Dzierozynski, whose sanctity was well known in our province, and years before had been the admiration of all in White Russia, he made great progress in virtue. Judging from the fruits, the plan of the novice master must have been to develop men of solid virtue—men self-sacrificing, hard-working, charitable, patient, deeply attached to the Society and its members. With such men there is no shirking of duty, no putting of the burdens of common life and work upon others under the plea of health, or dislike for the occupation, however artfully disguised, or the weight of labor already imposed by superiors. With such training he perfected the sacrifice God asked of him, and was to show very soon how thoroughly he had been grounded in the things that tend to holiness.

In the pioneer days of the province there was no juniorate after the noviceship, and philosophy and theology were far off, to be undertaken after years of prefecting and teaching. Father Brady, therefore, had to begin his teaching immediately after his vows, and we find him in Georgetown in 1845 as professor of rudiments. In our well-lighted and well-ventilated classrooms we find it difficult to teach thirty or forty refined boys. How different the work forty-six years ago. To control the mob assembled in a basement room; to come to the end of the day and say, "I have conquered," required strength of body and consummate tact. The ordeal was too severe, and his health began to fail. Superiors thought it advisable, in 1847, to send him to Holy Cross College in Massachusetts. Though the work was hard, the bracing climate improved his health. Prefect, and teacher at the same time of grammar or poetry, he spent five years here. This college had been given to the Society by Bishop Fenwick a short time previously; it had fine professors and close students, and though some thought it rivalled Georgetown in scholarship, all agreed that the work of Ours was exceedingly hard. What is now done by two or three in a college was then the work of one

person. The prefect and teacher slept in the boys' dormitory, took his meals with them, spent his short recreation with them, and this even in vacation, when, perhaps, his eight days' retreat broke the monotony. We wonder that so many scholastics persevered amid such untowardness, and to say that they did persevere is high praise. Only truly spiritual men could overcome such trials. Again, the spiritual aids and comforts were scanty, and the exile from community life was to be pitied. Cut off from the encouragements of common life, exposed to numberless dangers, almost forgotten, his peccadillos were mercilessly lashed in the Renovation chapter. One side of the Institute was held up *in terrorem;* the other side, which concerned his health, his spiritual interests most nearly, kept in abeyance by stress of circumstances. "I have finished my course; I have kept the faith;" the honor becomes unique when the other words are added, "I have fought the good fight." That so many of Ours passed through the trials of the early times and preserved and increased their love for the Society is their great encomium.

The study of philosophy and theology at Georgetown, with the duty of prefect, filled up Father Brady's time from September, 1853, to July 25, 1857, when, together with Fathers Robert Fulton, Francis McAtee, Joseph O'Callaghan, Edmund Young, and Anthony Van den Heuvel, he was ordained by Archbishop Kenrick in the students' chapel. For the next two years he was vice-president and first prefect of discipline in the same college. And here closed his career of thirteen years as prefect. Those under him were aware of his "rare prudence, sound judgment and great charity;" they beheld in him a man who ever restrained his tongue within the bounds of discretion. The writer remembers well the effect of such conduct upon himself, and recalls the manner of acting of Father Brady and his fellow-prefects whose custom was to say nothing in the least unkind about members of the Society, but rather to vindicate or explain away what was amiss.

The third year of probation (1859–60), was passed in Frederick, under Father Joseph Duverney. Here after long years of college work he was to lay up stores of virtue for the future. We may be sure that these precious days were well spent. His piety was not of the ethereal or showy kind; it was deep, consistent, shown in hard work; and those who profited by his charitable words and kind acts know his virtue was of a high character.

From Frederick, Father Brady was sent to Baltimore as

Minister and teacher of algebra, after he had taken his last vows on August 15, 1860. In 1861, he was appointed teacher of the juniors, but in a short time was transferred to St. Aloysius's Church, Washington, where he remained until the end of 1863. The work at St. Aloysius's was very hard at this time, owing to the extensive territory of the parish and the government hospitals near the church. Many Catholic soldiers were prepared for death; some Protestants were received into the Church in the military hospitals. A writer in the *Mirror* speaks glowingly of this epoch in Father Brady's experience, and truthfully too, except that he places the hospitals in Key West.

The next fourteen years were spent in the New England States as superior of St. Mary's Boston, Rector of Holy Cross College (Feb. 27, 1867–Aug. 27, 1869), Boston College (Aug. 27, 1869–Aug. 2, 1870), when he again returned to St. Mary's. The new church, one of the largest and one of the grandest architecturally in the province, with the commodious residence, was built by him. It was under Father Brady that the great motor in ecclesiastical finance, first introduced by Father Barbelin in Philadelphia, the fair, almost reached its zenith. The superior was ably assisted by those under him, but his personal popularity was a great factor. Besides this, his business talent, knowledge of men, his encouraging the efforts of others, were the means of success. He distrusted no one, and when new plans were proposed, was the last one to thwart them.

On the 8th of May, 1877, Father Brady was made Provincial of Maryland, and greeted as one abundantly suited for the office; his kindness, gentleness, and tact never showed to better advantage. When the union was effected between the Province and the Mission of New York, no better man could have been found to accomplish the end in view, a united province working with one heart and one soul for the greater glory of God. The *College Journal* has these words: "A man who filled the highest positions in the Society, with ability and universal satisfaction. Many a poor heart has he lifted from the depths of despondency, by his paternal kindness, which seemed an innate quality in him. A father in time of need, a consoler in time of sorrow, and an adviser in time of adversity, he was esteemed and respected by the many warm and true friends who were brought under the influence of his learning and piety."

On May 28, 1882, he was succeeded by Father Robert Fulton as Provincial. From this time until the 28th of June, 1883, he was *operarius* in Jersey City, and then a second

time appointed Rector of Holy Cross College, where he remained until Aug. 2, 1887. In the meantime he had been sent as Elector, with Father Keller to the 23rd General Congregation, where his extended remarks in a session of the Congregation, were very favorably received. In 1886 he was sent as Procurator of the province to Fiesole, and though suffering from ill health wrote a very interesting account of his travels for the LETTERS, Vol. xv. p. 274. From November, 1886, to May, 1887, after his return from Italy, he was named Vice-Provincial, in the absence of Father Fulton as visitor of Ireland.

During these last years Father Brady's health began to fail, and a severe affection of the heart, the effect of anxiety for the good of others and the worry of affairs, were very nigh ending his days. There was no word of complaint, no pleading for relief. The will of the superior was sufficient. The watchful care of superiors, however, allowed him to spend the last four years of his life in occupations of a less onerous character, as *operarius* in Bohemia, superior at St. Thomas's, Md., Spiritual Father at Georgetown College, and lastly as superior at Trinity Church, Georgetown. He remarked when the last appointment was made that he did not feel equal to it, and yet he was not the one to allege frail health when obedience called.

On the 16th of March, Father Brady was attacked by pneumonia, and from the beginning he was not able to rally. He was removed to the college, and on the morning of Maundy-Thursday, March 26, the last sacraments were administered by his fellow-novice, Father McAtee. These last great helps were received with the greatest faith and piety, and he passed away peacefully without a struggle.

"His death," says the *College Journal*, "is universally felt, it is needless to state; the large concourse present at his funeral being sufficient evidence of this fact. He was buried from Trinity Church, on March 30. The church was entirely too small to hold all who desired to attend the funeral obsequies. Seated in the sanctuary were Cardinal Gibbons, and all the clergy of Washington, and many from Baltimore. After the chanting of the office of the dead, Very Rev. Thomas J. Campbell, Provincial of the Maryland-New York Province, celebrated a low Mass of requiem. At the end of the Mass, his Eminence, Cardinal Gibbons, blessed the body, and then standing at the foot of the coffin spoke as follows: 'It is a very wise and laudable custom of the Society of Jesus, to have no remarks upon the deceased members of the Society. Their works are supposed to

speak for themselves. I do not intend on this occasion to depart from the rule. I have come here out of my own regard for the deceased. It was my great fortune to know him, and were I to speak to you of the virtue which characterized him more than any other, it would be his great simplicity of character, for which he was renowned. He was indeed a true Israelite in whom there was no guile. Dying he could say from his heart: *Moriamur in simplicitate nostra.*'

"The remains were interred in the college cemetery, and dust was returned to dust, yet the soul that animated that dust, was, we have reason to hope, among the number of bright angels that stand on the distant shores, reflecting the effulgence of their glory upon the faltering steps of humanity."

Our province has had a great loss, for bright examples of the virtues that should adorn the Jesuit were to be found in Father Brady. His faith, his hope, his charity were of a high degree. His practice of the cardinal virtues, of prudence, justice, temperance and fortitude was of an exalted character. Of the first three virtues those who lived with him, or were under his obedience, are fully conscious. His fortitude was attested on many occasions, and remarkably during the draft riots in Boston in 1863, when with great personal danger he succeeded in calming his people and thus saving the lives of many.

His virtues had great power for good whilst he was spared to us; in death the memory of them will still help to make us better.—R. I. P.

FATHER JAMES PERRON.

A SKETCH OF HIS LIFE.

PART III.

The Third Year of Probation.

At the close of his theological studies Father Perron was sent to his third year of probation. The third year house was then situated at Notre Dame de Liesse, a celebrated pilgrimage northeast of Paris, and so well known throughout France for its miraculous statue, that more than forty thousand pilgrims annually visit it. In 1842 the care of this pilgrimage had been entrusted to our fathers, and the tertianship was established there eight years later. To this shrine of our Lady, and under the direction of Father Fouillot, well known as an experienced Father Instructor, Father Perron came in October, 1853, to begin his third year of probation. Here he found twenty-eight fathers who were to make their probation with him, among them being Father Caubert, later a martyr of the Commune, Fr. Cadres, Fr. Martinoff, and Fr. Charles Daniel, well known to us from their writings, the latter especially, as the author of the Life of Blessed Margaret Mary. Father Perron was appointed prefect, and he fulfilled this office, as Father Daniel has written us, "with a remarkable military exactness, but without any rigidity, for he was cheerful, affable and obliging." But it is not what he was to others, but his own interior life which we are going to look at now, with the light he received and the profit he drew from this year of the *schola affectus*. He had just finished his fourth year of theology, and, though he had not spent any time in teaching, his age and the great experience he had already had in the world prepared him well for this important time. We will not be surprised, then, to find that it was for him the foundation of all his future sanctity. He studied deeply his own character and the sanctity God demanded of him, and so clear was the light that he received that he was able to fix well his predominant faults and to take his resolutions for his whole life,

and enter upon the combat against them to last till his death. The author of this sketch has before him a note book in which Fr. Perron wrote down his lights and resolutions during this precious year, and especially during the great retreat. This enables us to look at his interior life in a way that is very rare even in the life of the saints. The present article is, therefore, made up entirely of extracts from this notebook, and though never intended for publication we have preferred to publish them just as Fr. Perron wrote them. There will hence be found in it repetitions, sentences often devoid of smoothness, and even sometimes without apparent connection; yet they are ever the words of an earnest soul seeking the truth, and determined, once having attained it, to follow it at any cost. We believe, too, that it is not difficult to trace in them the guidance of the Holy Spirit. Those who wish fine sentiments and resolutions expressed in well rounded periods will find them in many a life of the saints and of God's Holy ones; here will be found only simplicity, earnestness, and a true piety. We shall begin with the great retreat and follow him step by step as far as our space permits and the notes afford us material.

The retreat opened after he had spent a month in his new home and had had time to enter into a great quiet and peace of soul as such a serious retreat always demands. The opening day was the fourth of November, feast of St. Charles Borromeo. In the first week of the Exercises he writes of nothing but contempt of self, the necessity of mortification, and of abnegation, but always avoiding discouragement and animating himself to confidence. The notes of the seventh, ninth, and tenth days, will be enough to show this. He writes on the seventh day as follows:—

Seventh Day.—General confession, after which great aridity. *Contempt of myself, profound contempt*, demand urgently and constantly this grace, exercise myself in it in every prayer and our Lord will do the rest. To-morrow and thereafter I will celebrate Holy Mass. Hereafter let it be the centre of all my thoughts, and let me put the greatest care in it. All my confidence ought to be in the Heart of my Saviour who will overthrow in my heart all my brutal and disorderly passions in order to reign there alone. Let our Lady of Liesse be my battle cry and victory!

Ninth Day.—After the best reasonings upon the necessity of mortification and abnegation when temptation comes we are unable to resist alone, for we are very weak, "*fascinatio nugacitatis obscurat bona et inconstantia concupiscentiæ transvertit sensum sine malitia*," there is only the love of our Lord which can lead us to great things; therefore Jesus my Sav-

iour take my heart. Our Lady of Liesse be the channel of graces from Jesus, as you were for St. John the Baptist. We are in the third year in the arms of our mother the Society represented by St. Elizabeth. Show, O Lord, that your arm is not shortened and that you can do great deeds by your little Society just as in the time of its youth.

But I must pray, for I feel that it is above my forces; it is our Lord alone who can give us that love strong as death, by the means of the B. V. M. Incarnation! Annihilation! and I, what?

In the same spirit he writes also on the tenth day:—

The Nativity.—It is an illusion to think that we will practise abnegation when the occasion presents itself if we have not exercised ourselves in it beforehand. What sort of soldiers would those be who had no drill? Do they lose by exercise in the time of peace? Let us not be militia men but real soldiers *ne soyons pas garde-national.* Besides, not only is abnegation an exercise, but it is also a real combat since we are always in presence of our enemies—the world, the flesh, and the devil; at least in presence of their maxims. We find it more difficult to make acts of abnegation and mortification which do not appear and are only made for these acts, than when there is question to make them for some object which is manifest, as, for example, the service of our neighbor. Why is this? Only because we have not a lively faith. Have we not always? Our Lord, our Captain, who sees us and encourages us, and the whole heavenly court to intercede for us? What did our Lord do in the womb of his mother during the nine months? hidden at Nazareth during thirty years? Therefore let me be a perpetual victim in union with the sacrifices of our Lord and Saviour Jesus Christ. *Quam proxime te sequar prout particeps laborum . . . etiam gloriæ.* Jesus! Mary! Joseph! a living faith! *Tempus instanter operando redimentes.* Have I not lost time to make up? Vive Jesus! Vive Maria! Vive Joseph!

It is thus, during all the first week of the Exercises, and the first part of the second week, he writes of abnegation and mortification, but with the true spirit of the saints, always exciting himself to confidence. He has not yet received light as to the virtue he is to practise in the future; but on the thirteenth day, when he comes to consider the matter of election and the Reformation of one's whole life and state, he receives a great light and all changes. But we must let him tell it in his own words:—

PRÆLUDIUM CIRCA CONSIDERATIONEM STATUUM.

I experienced great consolation at the exposition which the Father Instructor gave us of this Prelude. He gave as a comparison King David rejecting the arms of Saul, which did not suit him, and choosing five pebbles (our resolutions) and going out with his sling and his staff (the cross of our Lord) to meet Goliath, and showed us that each one ought to seek out the way the Holy Ghost wishes him to follow.

It was in thinking this over that he received the great light of the retreat, viz., what virtue he should take as the one to strive after during the rest of his life. He immediately adds :—

I was struck with these words of our Lord : "DISCITE A ME QUIA MITIS SUM ET HUMILIS CORDE," and it seemed to me that it was this virtue which I ought especially to endeavor to imitate and upon which I should build, as a foundation, my whole spiritual life. Founded on it I will combat my enemies, the strongest, the Goliath, being the *deordinate love of self*. For this it is which has always inclined me to make myself the centre of my actions, and when I had once seen the disorder of this tendency and I had labored to combat it, it has been for me the constant source of *trouble*, *sadness*, *anxiety*.

THEREFORE.

1st. *With God.*—Particular care of union with God and the exercise of the presence of God.

2nd. *With my neighbor.*—The twenty-ninth rule of the Summary—meekness and humility of our Lord—shun the spirit of contradiction and rudeness—do not desire to lead everybody by the same way, and especially by my way.

3rd. *In regard to myself.*—Great confidence in the providence of God, seeing him existing and acting in all creatures for my good and leading me to my end by the best way. Reject all anxious return upon self ; act frankly, with simplicity, humbly. Keep my eyes always fixed upon our Lord to see him and copy, as much as possible, this virtue of his adorable heart. Never to separate Jesus from Mary ; to put myself entirely in the hands of the Blessed Virgin Mary, giving her without reserve the disposition of all the satisfactory merits that I can acquire for myself. Apply to this my particular examen.

4th. *In regard to creatures.*—Use them with humility, accepting with submission things disagreeable to nature, and all with gratitude and thanksgiving, making always the sacrifice of some part of that which is given me for my use, and only taking the worst part of that which is given to all. Use

corporal penances to obtain advancement in this virtue without prejudice, however, to penance for my sins.

Such is the great light of the Retreat, and it is remarkable that most of the rest of the retreat serves only as a confirmation; even in the full draft of his resolutions, as we shall see, the same order is preserved. We will follow him the rest of this second week and observe how this light is confirmed. The next day was—

The fourteenth day—and the subject— *The three Degrees of Humility.*—I am confirmed to day in the choice which I have made; it is evident that this virtue of humility so dear to our Lord is what I must labor to acquire. To-day we examine the three degrees of humility; we should not pass lightly over the first two which considered in themselves have their own perfection. The preaching of St. John the Baptist presents us a good model, mortification, humility; let everything in us be so many voices which preach loudly *Ego vox clamantis*, and preach Jesus Christ, *parate viam Domini*, *Ecce agnus Dei.*

This third Degree of Humility which seems in the beginning so frightful to nature is, however, that which is most consoling and fortifying; for this disposition in us does not make the trials, it gives us the means of supporting them with patience, and embracing them with joy through love for our Lord. Besides *Discite a me* if I am truly humble I will desire to follow my Lord. Without this third degree we can have *Des braves gens* but not *Des gens braves;* not the apostles which our Lord has deigned to call us to be. Besides, as an apostle I must deal with my neighbor and to act as I should with my neighbor the foundation is to consider myself as really below everyone in all and always. This is not merely imaginary; for, whatever be the graces which our Lord has deigned to bestow on me, it is not these which I ought to consider, but what I am really, and especially what I have been by my sins. Then I am a debtor to our Lord for my whole being, but in calling me to the Society to labor for the conversion of souls he has transferred this debt to my neighbor.

The seventeenth day is taken up with a repetition of the election, the motives, and the faults to be corrected, The words: *Discite a me quia mitis sum et humilis corde* are repeated on every page, for they are to be his watchword. "I will call it to mind and repeat it," he says, "as the direction of each one of my actions in relation to God, my neighbor, and myself. To the Immaculate Heart of Mary I will have recourse in order to be introduced to the perfect imitation of the Heart of Jesus."

On the eighteenth day he writes —

To day the Father Instructor gave us three important counsels on the election :—

1st. To choose well and to persevere in the practice of our resolutions, we should not consider the way of ordinary souls, whom weakness of body or mind keeps back or causes to wander from the right way, but look up always to our Lord and to him in his saints, in our first fathers, in our Constitutions.

2d. We must not confine ourselves to a merely exterior rule, as, for instance, the Common Rules or some one of the Summary which indicate an action to be done, but choose some interior tendency which will be the end of the exterior rule and its spirit.

3d. The virtue to be chosen in our Lord will not necessarily be the most excellent *absolutely* but the most necessary for each one *relatively* to his needs and condition or state of soul.

Add to this the remark of the Father Instructor in regard to the second time of the election, viz. That we must not be content to govern ourselves by the exercise of the *intelligence ;* but that we must also make use of the will and the heart. I have great need of this exercise.

Following these counsels I choose then *humility* and I will labor constantly to establish myself in the first and second degree and to acquire the perfection of the third degree, keeping before my eyes the eleventh and twelfth rules of the Summary.

Next follows a division of the subject in regard to God, his neighbor and himself, as we have already said. To this he adds a new resolution founded on a light which he had received. This he explains thus :—

Our Lord has deigned to enlighten me on two points in which the demon has deceived me. 1st. A want of openness with the Spiritual Father and even a want of docility in regard to him through want of humility. There has been also negligence to note all that has passed in my soul ; the combats of temptation, of anxious returns upon myself ; and hence I forgot when I went to see the Spiritual Father. I have also failed in a want of docility in taking his counsels only as charitable advice, as merely official or as given through politeness.

2d. As regards food the demon has deceived me in inducing me to do extraordinary and slovenly things at my meals in order to stir up gluttony against these very things, and to seek an occasion thereby to occupy my imagination during my spiritual exercises. I have also failed in not making this known to the Spiritual Father. To remove all doubt as to

whether our Lord asks something of me I will in the future tell him as St. Peter did when he was in the boat tossed by the waves: *Si tu es, dic ut veniam ad te*, tell me O Lord by the Spiritual Father, *veni*, and then no fear. This also seems to me to point out the way to follow for mortification and for other things which I have to do. For another illusion of the demon, which has impeded openness with the Spiritual Father, is that once permission obtained I am bound, and by an obligation which I do not have when I do the thing of my free will, for then I can diminish or even leave off. I must cut short all this in order that I may not be a weather-cock, the sport of the wind of my concupiscence and of the demon.

The Father Instructor recommended that our election be rather generic than specific, the general tendency; the spirit once well established, the means and the details can be changed. The religious priest needs a particular spirit which will govern him, just as the fly wheel of an engine regulates the motion no matter how irregular that may be. Every state has its spirit, as the merchant, the magistrate, the soldier; for the apostle, *eamus et moriamur cum eo; en avant* for the soldier.

We must next pass to the execution, for practice is what the Institute recommends the most. We must guard ourselves from the purely speculative. Finally the principal thing in a good election is the fixed determination, and not in part but entire and complete, of executing the work of our perfection according to all that our Lord will demand of us. It is this determination which made the saints what they were. St. Francis Xavier is an example. He also remarked that to overcome the repugnance of nature we have the treasures of the Christian and especially of the priest of the Society of Jesus, figured in the old law by the three objects kept in the tabernacle: the Tables of the Law; the Manna; and Aaron's rod, and that these represented the Law of Grace; the Blessed Sacrament; and the Blessed Virgin. We must learn to love these three powerful aids, and to the law of grace add our Rules and Constitutions; and we must love them not only speculatively but also practically. Hence let my resolutions be practical and embrace all, then confidence without bounds in Sacred Hearts of Jesus and Mary. *Omnia possum in eo qui me confortat.* Calm, courage.

Following these remarks of the Father Instructor come the proposed reformation and the resolutions for accomplishing it. It is written in Latin, in a tabular form, and followed by an explanation giving the motives, etc. We give both just as they are written.

A. M. D. G. ET L. B. M. V. IMMAC.

ELECTIO ET REFORMATIO DETERMINATA.

CUM DEO	Oratio, Præsentia Dei, oblatio actionum et passionum mearum in unione similis oblationis SS. Cordium Jesum et Mariæ.
CUM PROXIMO	In omnibus servire D. N. J. C. Ego inferior omnibus, Debitor erga omnes.
MECUM	Conformem me facere quantum possum D. N. J. C. Agnitio et amor nihil et abjectionis meæ. Diffidentia et contemptus mei. Mori mihi ut vitam D. N. J. C. vivam.
USUS CREATURARUM CUM RESPECTU	Ad Deum meum finem, et mei et harum Dominum. Ad proximum qui eisdem potest uti. Ad me qui me earum usu indignum reddidi.

Imitari in harum usu D. N. J. C.

Jesu mihi omnia, B. V. Maria mater et Domina suprema.
Devotio specialis erga SS. Corda Jesu et Mariæ.
Devotio erga S. Josephum, Angelum Custodem, S. Joannem et Jacobum, S. P. N. Ignatium, erga animas purgatorii.

ELECTION.

Principal Fault: Inordinate self love.

Chief Failures: Want of care in Spiritual Exercises; Esteem of myself; want of openness with the Spiritual Father through want of humility; stiffness with my neighbor; want of docility to my superiors. Hence—

Egoism is the enemy, the Goliath, which I must combat by the closest imitation possible of our Lord, the model of unselfishness and generosity. Hence Rule 11th of the Summary, and Rule 12th which gives the means.

Motives.—My end, the service of God, my salvation, the salvation of others, the love which our Lord has shown me, the means which he has given me, the treasure figured by the tabernacle of the old law, the manna, the tables of the law, Aaron's rod, the law of grace, our Constitutions and Rules, the Blessed Eucharist, the B. V. M. for our mother.

Hence urged on by these motives I must labor to conform myself to our Lord in sufferings and humiliations. I do not feel in myself this desire; on the contrary, I feel all the repugnance of my nature. But I must remember this desire is a grace, and our Lord wishes me to labor to acquire the desire of suffering by the practice of it. It is also a grace to grant this only in proportion to our humility. Therefore to

obtain it, 1st. Prayer, 2d. Practice, 3d. Labor to acquire humility.

The practice will be to embrace in this spirit :—

1st. The mortifications coming to me independently of my will, and those which are attached to the perfect observance of our Rules ;

2d. To seize upon the occasions which it is permitted to take or to leave ;

3d. To ask penances from the Spiritual Father.

Remember 1st. That our Lord is in Heaven having his eyes fixed on me to see me combat and to aid me, and his holy Mother to intercede for me. Therefore *courage*, *confidence*, *calm*. I will take care to banish, then, all trouble, sadness, anxiety which will come to me from the omission by negligence or voluntarily or even culpably, of some prayer or of conformity to the will of God, or of fear, imaginary or real, of the consequences of some penance even if there should be on my part indiscretion or fault. 2d. Discretion and moderation not wishing to do everything at once, but little at first and increasing and profiting by the spirit of mortification and especially in this spirit of humility. I will aim to do always more. 3d. That which ought to assure the rest, *openness* and *docility* in regard to the Spiritual Father concerning *absolutely all* that I do, and all that I experience in my soul.

Remember 2d. That our Lord has a right to expect of me a more than ordinary service and proportionate to the *small number* of those to whom he gives the signal graces which he has granted to me. He wishes that I be an *apostle* and he gives me the graces necessary for that at present and prepares others to be given to me in the future. Hence, in whatever place or position I may be, remember that I am an apostle, and that I must devote myself to the salvation of souls and to follow our Lord as closely as possible.

For this essential conditions are—1st. To have constantly before my eyes my *nothing*, my *abjection*, my *incapacity*, my *indignity* for such a ministry, and to use every effort to acknowledge this truth and to love that others also have this opinion of me. 2d. A great confidence in our Lord and in the assistance of his mother, the B. V. M. and to bear in mind that only the *love and the grace* of our Lord can give me the means to accomplish what my vocation demands of me. Therefore *omnia arbitror ut stercora ut Christum lucrifaciam ;* all my efforts, thoughts, desires, shall be turned to the adorable Heart of our Lord and the Immaculate Heart of Mary, where I will find inexhaustible treasures for all my needs.

Remember 3d. That *amor magis ab operibus, et consistit in mutua communicatione bonorum*. Hence I shall consecrate myself entirely to the service of our Lord by executing his holy will for the salvation of souls. But our Lord, who in all things acts *suaviter et fortiter*, wishes to use only instruments which are suitable, therefore I must work by co-operating to

grace to make myself this suitable instrument of our Lord; for this three things are especially wanting: 1st. union with God; 2d. meekness with my neighbor; 3d. control over my nature, the demands of which, when it suffers, cry out and absorb my faculties and thus hinder my union with God. The imagination turns back upon itself and to creatures to find consolation. Now I must labor to acquire these three qualities and I will find in the Hearts of Jesus and Mary all the necessary assistance; in laboring especially to acquire their *humility* and to increase in their *love*.

FROM THIS RESULTS THE REFORM WHICH I PROPOSE.

Cum Deo.—Particular care of prayer and the presence of God by the offering of all my actions and trials in union with those of the Hearts of Jesus and Mary. I will accustom myself to go and seek everything there, consolation, strength, counsel for myself and for others.

Cum Proximo.—I inferior to all. Remember my nothing, my sins; the graces which our Lord has bestowed on me only augment my ingratitude. *I debtor* to all, for our Lord has assigned to my neighbor the credit of all the graces and blessings which he has given to me, especially of my vocation to the priesthood and to the Society.

Hence with my superiors and the Spiritual Father, docility and entire openness, they hold the place of God.

With my brothers, observe the 29th Rule of the Summary, humility and meekness. Hence avoid rash judgments, a severe and cutting tone of voice, any stiffness, the spirit of contradiction. Make myself all to all, yield in all things and on all indifferent occasions, always keeping a gracious and obliging air, avoiding especially to wish to lead all by the same way, i. e. by my way, not to reply to a question by another or indirectly, but simply. If I have to reprove do not do so at the moment, but put it off to an opportune time and prepare myself. Let my conversation be edifying. With the neighbor in general I *debtor* in regard to all. Hence I ought to devote myself to the salvation of souls, and constantly to labor thereat by prayer, sacrifice, the edification of good example, and exterior labors. I offer all my actions for this intention in union with those of our Lord, in particular for edification. I will pay great attention to my conversations. Love, veneration, and particular care of the poor and afflicted who are more like our Lord.

Mecum.—Great attention to banishing all self-seeking, sorrow, trouble, anxiety, but always and in all have recourse to the Sacred Hearts of Jesus and Mary. Animate myself always to confidence considering Divine Providence employing its wisdom, goodness, infinite power in all things for me; our Lord giving himself entirely to me, in his mortal life, and now in the Blessed Sacrament; the Blessed Virgin watching in a special way over me, for she is my sovereign, my moth-

er. I put all into her hands that she may make all fructify for the greater glory of God, the salvation of souls, the repose of the suffering souls. I keep nothing for myself. I renounce and place in her hands all the satisfactory part of what I may merit that she may dispose of it according to her will.

Usus Creaturarum.—In all *media ad finem ;* and, if I do the penance which my sins merit, I will call to mind that it is only on account of *media ad finem.* In every sacrifice, no matter how little it may be, as a vassal to his Lord. Represent to myself always how, in the same circumstances, our Lord and the Blessed Virgin would act, and endeavor to imitate them.

Recall to mind always that the only absolute evil is sin and the true riches are those which are supernatural. Hence make more account of the acquisition or the loss of the smallest grace than of all the goods of the world.

Quare tristis es anima mea? Spera in Deo.

A. M. D. G. et L. B. V. M. Immac.

Thus he brings to a close his remarks on his Reformation. In the notebook a line is drawn all around these pages, beginning with the Latin table, and thus evidently to point out how important he judged them to be. We next come to—

The third week.—The third week, as is its object, served to confirm Father Perron in his reform and the choice of humility as the virtue he was to labor to acquire. In fact, it was only at the end of this week that he drew up fully his plan of life as we have already given it. There is no need, then, for us to copy all the notes of this week; it would be but a repetition, in many places, of what we have already written. There are, however, some passages on the love of suffering which we must not omit. Thus, the second day he writes as follows:—

To-day, the first Sunday of Advent, the Father Instructor permitted us to go during recreation, as the walks in the garden were full of snow, to pay a visit to Notre Dame de Liesse.[1]

[1] The miraculous statue of Notre Dame de Liesse before which Fr. Perron received so many graces is now in our church at Montreal. The transfer of the statue to Canada came about as follows: In 1857 Pius IX. at the request of the bishop granted the honor of coronation to our Lady of Liesse. On examining the statue it was found to consist merely of a head in stone, the wooden support, and the card board covering. The original statue had been burnt during the French Revolution but the ashes had been preserved and placed within the present statue which continued to work miracles. Its efficacity could be due to nothing else but the ashes of the old statue. It was then determined to make a new statue enclosing the ashes of the old. The old statue enclosing some of the ashes was given to the fathers and having been renovated was taken with them when they moved the house of probation to Laon in 1862. In 1877 the French Government bought the house at Laon as they required it to complete the defensive works of the city and the valley it com-

I recommended to her my election and asked for light and confirmation in it. I have been in great desolation all this third week and during the meditation this evening this good Mother deigned to send me some light. I was saying to myself: but I do not feel at all the desire to suffer, the desire to be conformed in this to our Lord. What shall I do? Then I thought that this desire of suffering was a great grace, and that our Lord, as he does for all virtues, did not grant it in general till we have worked for it. Again, it is due to the mercy of God to accord it only in proportion to the humility that he sees in the subject, through fear lest he become proud. Hence, to obtain this grace I must beg for it urgently; then exercise myself in it; and finally labor to establish myself in humility.

The exercise of this exterior mortification demands a great discretion and a great humility and it is through want of both that I have profited so little up to the present. The discretion can be replaced in part by an entire openness with the Spiritual Father and readiness to follow his advice. I will, therefore, for the future practise this openness towards my director in all simplicity and humility.

Another thing to be noted in this third week is the Father's great devotion to the Sacred Hearts of Jesus and Mary. In this spirit he writes on the twenty-fourth day of the retreat:—

While meditating on the Passion of our Lord it occurred to me how different his way of acting was from mine. All that he did was to suffer more, while I am occupied only in trying to suffer less. Even in my penances, if I pay attention, I will find this seeking of self in trying to lessen the pain; and yet it is I who ought to suffer. Will I, then, presume to be proud for what I do? and the good opinion which others may have of me, ought it not to cover me with shame and confusion? In seeing this my misery, and the disproportion there is between what I really do and what I ought to do, I have taken the resolution to put hereafter all my confidence in the Heart of Jesus, who will supply all that is wanting, also in the protection of the B. V. M. to whom our Lord said, designating us: *Ecce filius tuus.* I belong to you, Mother, it is for you to make me bring forth fruit even though it is repugnant to my nature. In this same, spirit I have determined to make my exercise of the presence of God as follows: I will unite all the intentions of my actions with those the divine Heart of Jesus and the Immaculate Heart of Mary had in doing their actions; likewise in accepting everything which

mands. After much prayer, to know what should be done with the miraculous statue, it was given to Father Cazeau, who was then making his third year at Laon, to take to Canada and is to-day in the Gesu at Montreal, where as formerly in France miracles are wrought and interior graces granted through the intercession of Notre Dame de Liesse.

happens to me in the same spirit, repelling all trouble and anxiety by immediate recourse to their Hearts. I have not up to the present practiced enough this devotion, but it will be for the future my special devotion, and I will celebrate holy Mass with more devotion, and make my visits to the Blessed Sacrament, which I will visit more frequently, with greater care. It is from these Hearts that I will demand counsel and direction for myself and for others. I will also seek to propagate this devotion with all my strength for it has been confided to our Society.

The next day of the retreat he writes again of the Sacred Heart thus:—

In all our wants we will find help in the Sacred Heart of Jesus, but especially in the meditation of his Agonizing Heart, it seems to me, will we find help in our actual needs. For Jesus wished to give us an example and merit for us particular graces for the times of our life most charged with suffering, and these are when we feel ourselves deprived of all help divine or human. When grace sustains us trials seem to us easy. Therefore in every difficulty, to overcome the repugnances of nature, I will have recourse to the Agonizing Heart of Jesus my Saviour, and I will have great confidence since my repugnances and natural weakness in the face of difficulties can never be so great as those Jesus wished to endure. I will have too a great veneration and affection for all those who are clothed with the livery of my Saviour, and these are the poor and the afflicted, and I will procure for them all the care and solace in my power.

I must also have a great devotion to the Immaculate Heart of the B. V. M. overflowing with grief, and I must often meditate on the immense sufferings of that Heart most pure, and upon her abandonment at the tomb of her Son. I will never separate the Heart of Jesus and Mary in my love and in their service. I will remember that it was at Calvary that the B. V. M. was really made our Mother and that she has brought us forth to grace in suffering.

The fourth week served to confirm Father Perron in his resolutions and the determination to give himself to God, and to labor with all his might, wheresoever he may be sent, all for the greater glory of God. In this spirit he thus writes at the conclusion of the retreat, after the meditation on the Ascension:—

I must be convinced that all which passed on the Mount of Olives at the Ascension for the Apostles, is applicable to me. For since our Lord has called me to the Society, and has added also the grace of this third year and this grand retreat, in which I have considered and meditated all these things, it

is because he expects of me that I labor as did his Apostles for the salvation of souls in whatever part of the world he may wish, and in the manner he may wish. Therefore it is to me he says *Omnis potestas data est mihi—sicut misit me pater et ego mitto vos—euntes ergo in mundum universum—ego vobiscum sum usque ad consummationem.* Hence courage, confidence, no hesitation, no half-way resolutions or plans,—*omnia et non ex parte.* I must make myself an instrument suitable in every respect to be placed in the hands of our Lord, and for this I must have the firm resolution of carrying out the eleventh and twelfth rules of the Summary: *Quærere in Domino majorem sui abnegationem et continuam in rebus omnibus, quoad poterit, mortificationem.* But who can give me strength for this? Only the love of our Lord, the Sacred Hearts of Jesus and Mary.

I must always have present to my mind that my King and Saviour has his eyes fixed on me, and thus pray and combat with all confidence, courage, and calm; and banish all sadness, trouble, and anxiety. I must also behold the Blessed Virgin, my Mother and Sovereign, covering me with her protection, and thus in *Deo meo transgrediar murum.* My Lord and Saviour is in Heaven and he is preparing there a throne for me. Besides, I must be firm in refusing to my senses all that I can, and not be kept back by human respect or the fear that I will be thought singular, for mortification ought not to appear singular in a religious. I have especially in view in this seculars when I shall happen to be among them, as, for example during the mission. Discretion and the Rule *Media ad finem;* nothing else, abstain from delicacies without any human respect, notwithstanding the instances which may be made, they will be edified on my refusal.

FEAST OF THE IMMACULATE CONCEPTION OF THE B. V. M. END OF THE EXERCISES.

A. M. D. G. ET L. B. M. V.

The Exercises finished on the Feast of the Immaculate Conception. In them Father Perron, as we have seen, laid the foundation of his spiritual life. It was not all the fruit, however, of the third year, for besides confirming him in the plan of life he had undertaken, God had still a great sacrifice to ask of him. We will follow his notes and see how he is gradually led to make it.

As is well known, one of the exercises of the third year is "The Exercise of Modesty." Twice in the notes of Fr. Perron is there mention of this, and it will help us to see him as others saw him, and the efforts he made to correct himself. The first was on Ash Wednesday, the first of March that year. It is noted in these words;—

Result of the recollection and of the notes made on me. To be corrected. 1st. Stiffness in regard to my brethren, I am too blunt and uneven in my way of acting and not accommodating myself to others. 2d. Disorder and want of neatness, singularity, precipitation and avidity in my manner of eating. These are my faults and I must correct them; but first I must acknowledge that I cannot do the least thing without the grace of our Lord, who permits this to humiliate my pride and my stiffness towards my brethren and my inclination to rash judgment. Therefore, cost what it may, I will correct myself in these two points with the help of our Lord and the assistance of the B. V. M., my Mother. Jesus, Mary, Joseph.

During the holy time of Lent he was sent, as is usual, to give missions. On his return on Low Sunday he writes thus in his note book:—

BONUM MIHI QUIA HUMILIASTI ME.

I experienced on my return from the mission sadness on account of the little success I had. I have seen that this comes from the evil spirit because my sadness has increased on seeing the success of others. *Bonum mihi*, I will do all in my power and leave the rest to our Lord, working before all to sanctity myself, *pro eis sanctifico meipsum*. I will unite the instrument to God by prayer, abnegation, humility, and meekness toward my neighbor, *discite a me quia mitis sum et humilis corde*. I will put myself under the feet of others, sincerely and joyously, *bonum mihi*. I find that I have been wanting in prayer. My poor soul is drawn away by exterior things. Once again humble prayer and resignation into the hands of God.

The next remarkable time in this record of Father Perron's third year of probation is the Renovation of Vows which took place on the feast of Corpus Christi. The points as given by the experienced Father Instructor were on the oblation of the Heart of Jesus a model for us, as also a model of poverty, chastity, and obedience; then a model in the observation of the rules, and concluded with a meditation, for the day of renewal, on the Heart of Jesus a model of devotedness for the companion of Jesus. These meditations made a great impression on Father Perron and led him to make an heroic sacrifice, for which God seems to have been preparing him for a long time. He took the following resolutions:—

I in sacrifice always and in all, *Domine in unione illius divinæ intentionis* etc. *Christus non sibi placuit.* The depriva-

tion of all consolation whatsoever made part of the complete poverty of our Lord while in this world, hence I should have the same. Therefore always *en avant* without looking to the right or to the left, and especially not looking back ; against wind and tide, *extendens meipsum ad anteriora.* I took also the resolution *to offer myself for the missions* as soon as the state of my temporal affairs will permit me. It seems to me that our Lord accepts this offering and promises, in order to facilitate the execution of my resolution, the settling of my affairs in a suitable time. Hence no anxiety, but generosity and great courage. *Ad quid venisti anima mea? ad quid reliquisti mundum ejusque catenas? an ut filo iterum ligarer? Nequaquam. Diripuisti animam vincula mea tibi sacrificabo hostiam laudis et nomen Domini invocabo.*

On the eve of the feast of the Sacred Heart he received another light in regard to the subject of his particular examen, which helped much to accomplish this sacrifice of himself for the Missions and confirmed him that God demanded it of him.

I felt myself, he writes, inspired to-day to make my particular examen hereafter on *the recollection and the offering of the holy Mass, and of myself in sacrifice, in union with this divine sacrifice* as frequently as possible every day; and in each of my actions, words, thoughts, doubts, temptations, faults and troubles ; chasing away by this offering distractions, the returns upon self, and anxieties. I will recommend at the Holy Sacrifice the persons, and matters as they come to my mind, drawing in this offering the energy, force, and courage, for all kinds of sacrifice on my part. It will be sufficient in the memento of holy Mass to offer to our Lord *in globo* the partial recommendations which I will have made since the last Mass along with my other intentions. I will make also a little catalogue in order to classify all the persons and things in the memento. This inspiration seems to me good and to come from the Heart of our Lord, who wishes to excite in me more devotion to his adorable Heart than I have had up to the present, and this not only for myself but also that I should inspire it to others. This seems to me all the more desirable as it will not hinder me from laboring to acquire each virtue, since the Heart of our Lord is the model of all virtues.

A week after on the feast of Sts. Peter and Paul he writes again on this same subject :—

I feel myself confirmed in the two preceding resolutions.— 1st. To offer myself for the missions ; 2d. To refer all my actions to the Holy Sacrifice and to offer myself in union with this divine sacrifice. The following reasons to make

this entire offering have come to me.—1st. The advantage to the Society. For, my name and my presence in France are for some seculars a subject of scandal and a reason of aversion from the Society, in case of my death perhaps a subject of embarrassment; my influence on those who have known me in the world is very little or rather unfavorable to my ministry in their regard. 2d. It will be for my spiritual advantage. Grace and the infinite mercy of our Lord urge me to give myself without reserve to him. As long as I remain amid the conveniences of life, and the special regard which I see is given to me, my weakness will incline me to have recourse to creatures on the slightest pretext of health or convenience. I must then launch myself out into the open sea, far from creatures. *Domine si tu es, jube me venire ad te, et ambulabat super aquas.* 3d. It will be for the advantage of my neighbor. I will thus make myself a more suitable instrument in the hands of my Lord and I will obtain special graces for the members of my family, whom I have left, and who have such great need of them.

Next follow the difficulties:—

For, he writes, in representing to myself these two resolutions and examining if they were sincere, I put before me the obstacles which on my part would oppose themselves to such an undertaking. They are natural or supernatural, and belong to the body as well as to the soul. First as to the supernatural dispositions, I see that I am greatly wanting in a provision of virtues and especially of *patience*, feeling myself so indisposed to suffer inconveniences, even when they are very slight. Under these circumstances I become troubled, sad, and anxious, and my imagination increasing the possible consequences of these deprivations does not leave me in that freedom necessary to prayer and the service of my neighbor. Hence, before all, I must humiliate myself for this cowardliness, but not lose courage, but labor to overcome this obstacle by the practice of Rules 11, 12, and 19 of the Summary. As to the natural obstacles of my mind, I have a weak memory and I am very forgetful. I need, then, practice in teaching the Christian doctrine, and as much as possible, in order to fix it in my mind and my heart. As to my body, I am not very strong but I enjoy good health and there are no real obstacles here.

Towards the end of the third year, as is usual, Father Perron went through the Exercises once again for eight days. Space fails us to give any extracts from the notes of this retreat, nor is it necessary. It will be sufficient to say that he goes once again through the election and is confirmed in the resolution he has made to choose humility for his virtue, and to offer himself for the Mis-

sions. Especially is he confirmed to make his particular examen with relation to union with the Blessed Sacrament, as we have already explained. His faults are again made known to him and they are especially, a stiffness and impatient way of acting in regard to others, and interpreting in a bad way the faults of others.. He resolves most earnestly to overcome himself, "to break," as he writes, "his soul by calling to mind his actual miseries, that he may more effectually put himself under the feet of all, and to turn all his efforts, and all his penances, towards this point; and this not to acquire for himself the affection of his brethren, which he says he does not deserve, but to render the yoke of the Lord sweet to others." To help him in this, he proposes to read and re-read the 1st and 2d chapters of the Industriae. Those of us who have known Father Perron will be surprised to hear failings against fraternal charity imputed to him, for as we knew him he was remarkable for his kindly sympathy and devoted charity, and we shall have many proofs of this when we come to speak of him as known amongst us. There can be, however, no doubt that these faults were observed in him during his third year as they are spoken of more than once and occur in every exercise of modesty. It only shows how he overcame himself and how faithfully he carried out his resolutions that no such faults were ever noticed in him when we knew him. The Exercises, and with it the third year of probation, closed on the feast of St. Ignatius and with it we also close this part of our sketch. We have endeavored to put before our readers the inner life, the graces and the resolutions of Father Perron, during this important year. It only remains for us to show how he carried out these resolutions, and by a faithful correspondence to the lights he then received, through many interior trials and great responsibilities, accomplished God's work in his own soul, and became God's instrument for the perfection of many others.

A FEW WORDS FROM ECUADOR.

A Letter to the Editor.

REVEREND AND DEAR FATHER,

P. C.

I am delighted to have reliable news for the LETTERS, of that unknown land, the Mission of Ecuador. This remote part of the Spanish Province of Toledo does not embrace merely Ecuador, for we have colleges in Peru and Bolivia, this part of the Mission being sometimes called the Peruvian Mission, as it has a Vice-Superior residing at Lima but dependent on the Superior of the Mission, who is at present Rector of Quito. The novitiate and house of studies, called in honor of our Blessed Lady, *La Concepción*, was established in 1880 some miles from Quito, and is in a most prosperous state. With some recruits who came recently from Spain, under the guidance of Father Garate, the newly appointed Master of Novices, there are now twenty-three novices, twenty-four juniors, fourteen in philosophy, all of the first year, and five in theology. Although the theologians are only in the short course, and the most of them in poor health, they have had a public disputation in dogma; they use Perrone as their text book, and they have to attend twice a week, Sundays and Thursdays, an academy in holy Scripture. On the same days the philosophers have, by rule, academies in French or in English, so that all are able to read with pleasure your interesting LETTERS. The noisy people of the house are, however, the juniors. Enthusiasm is traditional among them, as among all young poets, but perhaps never to such a degree as during the present year, and this for three special reasons: First, on account of the Tercentenary of St. Aloysius, which they are preparing to celebrate by an academy of poetry and of literature; next, on account of the sermons they have been allowed to preach during Holy Week in several neighboring churches; and lastly, on account of a new way of competing lately established among them. This is conducted as follows: Every fortnight one class invites the other to an exhibition in parsing Greek, Latin, and

Spanish authors, and the members of the visiting class are asked to question and correct their fellow-students. This has excited much emulation among these literary amateurs and won the praise of many of the fathers who were present.

Thus much for the novitiate and house of studies of the Mission of Ecuador. Let us look now at the other houses. If you go east, after crossing the deep recesses of the eastern Cordillera of the Andes, you will find among impenetrable woods and wild forests on the Napo River, the Reductions of Archidona, where eight of our fathers and six brothers are busy in evangelizing the wild Indians. It is a small part of our old Amazon Missions given again to the Society in 1870 by Garcia Moreno. On account of numberless toils and hardships of every kind, the work is difficult, though the fathers have no interference in their labors from the Protestants, there being only one Protestant in the whole country. He is a Mr. George, a North American officer, who long ago took a fancy to live here the life of a hermit. The new governor is in sympathy with us and consequently the Mission is in a comparatively flourishing condition.

If you travel westward from our novitiate, you will find in Quito, the capital, our oldest and principal college in Ecuador, called formerly San Luis, but since 1862, *Colegio Nacional de San Gabriel*, in honor of Gabriel Garcia Moreno, who brought again the Society to Ecuador as soon as he was elected President. The college has at present twenty-five professors, 100 boarders, and 250 day scholars. Most of the students make three years of philosophy before graduation and after this they go to the university or to the seminary. At the present time they are preparing in the college the Tercentenary feast of St. Aloysius, and we have been informed that the celebration will be even more splendid than the feasts celebrated in honor of our new Saints three years ago. They are also publishing a valuable little work on the devotion to our Lady Della Strada; several wealthy persons having so great a devotion to the Madonna that they have had beautiful copies painted of the picture in the Gesu at Rome. The diocesan Synod took place recently in order to publish the decrees of the fourth Ecuatorian Council, held four years ago, and with which Ours had much to do, being appointed theologians of several of the bishops. The decrees were approved in Rome with high praise. Our fathers also do much good in giving the Exercises and in preaching missions. As a single instance, during the last Lent Fr. Vargas gave as usual a retreat to the soldiers at

the Capital. At first irreligious people strongly resisted the voice of God, but at last all went to confession.

Let us now turn our steps to the south to visit the college of Riobamba. It is a new and fair looking building with at present 100 day scholars. Near to the college is to be seen the beautiful but still unfinished church dedicated to the Sacred Heart; it promises to be one of the finest churches in South America. Unfortunately on the 25th of last April, the architect, Brother Lecandra, met with a severe accident. He was standing on a high scaffolding with four workmen, when suddenly the planks broke and all were precipitated to the stone pavement. The poor lay-brother had his right leg broken, and so badly that the surgeons feared that gangrene would set in. Three physicians are constantly at his bedside and the visitors are numberless. Br. Lecandra is, in fact, the best architect and engineer of Riobamba, and is remarkable for his simplicity, kindness, and religious spirit. Besides our college and church, he was superintending the erection of several public buildings in the city.

The college of Lima is only *inchoatum;* in the three classes of grammar there are more than two hundred students, most of them half-boarders. In a few years it will be, *Deo adjuvante*, a very important house; a very useful one too, as a college is much needed in the capital of Peru. The Freemasons, however, are working hard against us.

In Bolivia we have only one college. It is situated in La Paz, the largest city, and numbers about 150 day scholars. The President, Señor Arce, is asking urgently for another college for the capital, Sucre, but for the present his wishes are not likely to be satisfied, through want of men. Another object for our zeal, if we had subjects enough, would be the Moxos and Chiquitos Reductions, situated in the northeast of Bolivia. These are a branch of the old Paraguay Reductions, and they have kept up to the present time the traditions of the Black Robes. They are much neglected and are even in part mixed up with wild Indians and cannibals. This will be sufficient to give you some idea of the Mission of Ecuador. As you see, we are in great need of men, and I beg most earnestly your prayers that the Lord may vouchsafe to send more laborers full of virtue and learning to this part of his vineyard.

OBITUARY.

Father Simon Dompieri.

Father Dompieri was born at Trent in Austria on the 3rd of November, 1815. One who knew him well for many years, both in Europe and this country, thus writes to us of his earlier life:

"In February 1848, coming from Italy, I arrived at Graz in Styria, the novitiate of the Austrian Province. Among the four novice priests I found there Fr. Dompieri. The other three were men experienced in the sacred ministry, whereas Fr. Dompieri, the son of a patrician family of Trent, was looked upon as a *Neo-Sacerdos*. Very soon after the revolution in Paris, followed the uprising in Germany and Austria, and one fine morning Graz was seized by the fever, our house was sacked and the inmates expelled. It was towards the close of the novena to St. Francis Xavier. In the strangest disguises we hastened away—*nam præceptum plebis urgebat*. We scattered ourselves in groups through Styria. At the end of the first weeks of Lent we were recalled to Graz, received passports (each to his own country), plenty of money for the journey, and were dismissed. At Salzburg we were kindly received by the Prince Archbishop and Primate, Cardinal Schwarzenberg, and there we parted. Fr. Dompieri went on his journey to Innsbruck, thence to his native town, Trent. Under the then circumstances there was not the slightest prospect of the reopening of the novitiate either at Graz or elsewhere. Each one of us novices had to act according to his own best judgment. The novice priests returned to their several dioceses, where they had to accept permanent positions. Fr. Dompieri was appointed to the *Anima* in Rome, which is the German national church in the eternal city, the superior of which usually is some distinguished priest from the Austrian Empire. I was told he got into some trouble there in connection with the putting up of a building. He sought readmission into the Society, which he had left against his will as a novice, and received his destination to the United States. Having resumed his noviceship at Frederick, he was first sent to Conewago, then to the German Church in Boston, then to St. Mary's where he is

said to have been the first to gather the Italians into a congregation, and lastly to Boston College."

His chief work, to which he gave himself with all his soul, during all the years he spent in Boston College was the fatherly and devoted care of the poor and suffering patients in the hospital. Every morning as long as his health permitted him he visited the sick before Mass that he might strengthen them with the sacraments or at least console them with a few words. Again every night before sleeping he would perform the same work of charity. In 1864 he was stricken with apoplexy and was obliged to cease from all external work. He did not cease, however, to labor in the confessional, and he was much appreciated as a confessor by Ours. He was loved and venerated by all who knew him and the friends he made in his early life never forgot him. When some time ago Father Strehle passed through Boston from Australia on his way to Rome, where he was consecrated a missionary bishop, he did not fail to visit Father Dompieri in his helpless condition, having known him, and remembered him with affection since the days of Graz. During his long, and in his latter years, most painful sickness, he edified all who knew him by his Christian patience and fortitude and even cheerfulness. Strengthened by the rites of holy Church and to the last resigned and ever cheerful, with great confidence in our Lord and his blessed Mother, to whom he had from his childhood a remarkable devotion, he went to receive his reward on the 12th of November, 1890.—R. I. P.

Father Edward Doucet.

Father Doucet, fortified by the last sacraments and, like many another holy servant of God, "filled with years and merits," passed away peacefully on Tuesday afternoon, December 9, at half-past five. Those who had the good fortune to be present at his deathbed when he was anointed on Sunday, Dec. 7, were comforted with the telling words from his dying lips that "the most consoling memory that can come to a dying man is the thought of having led a life of detachment and mortification." Father Doucet was very glad to die. This he told Rev. Fr. Rector when the latter broke to him the sorrowful yet merciful news that the time had come for him to receive the Viaticum and to be anointed. At the time of his death he had already entered on his sixty-sixth year, having been born at Three Rivers, in Canada, on March 12, 1826. After finishing his classical studies in the Jesuit College of St. Mary, in Canada, he entered the Society of Jesus on the 7th of September, 1844. While still a novice he was sent from Canada to St. John's College, Fordham, to begin his course of studies in the Society. He arrived at the college on the 20th of August, 1846, and on the 8th of Sep-

tember following, he made his first vows. Then came many secluded years of study and teaching which are common to members of the Jesuit Order. These years were spent by Fr. Doucet mostly at Fordham.

In 1861 a novitiate was opened at Fordham in the old seminary which had been purchased from the archbishop, and Fr. Doucet was appointed Novice Master. The following year the scholasticate at Boston was given up, and the new novitiate at Fordham was turned into a scholasticate for the Mission of New York and Canada. The novices were sent to Canada and Fr. Doucet was made Rector of St. John's College, July 31, 1863. It was during Fr. Doucet's term of rectorship that the old First Division building was first planned and projected. Ill health, however, prevented him from undertaking the immense work of erecting the building now in course of completion under Father Scully. In the month of November, 1865, Father Doucet started for France where he remained for some time seeking a remedy for his failing health.

While in France he was engaged as *operarius* at Lille for three years, and he passed one year in the college of Amiens as preacher and professor of English. His impressive sermons were highly appreciated and the French fathers were desirous of keeping him, but at his own request he was sent in the summer of 1868 to Canada, much improved in health. He was appointed prefect of studies in St. Mary's College, Montreal. Here he remained till the autumn of 1871 when he returned to Fordham as Spiritual Father, and with the exception of one year which he spent in New York, he remained at Fordham for nine years as professor of philosophy, or history, till his health again failing he was sent to Jersey City and in 1882 to the novitiate at West Park.

Perhaps the most peaceful period of Father Doucet's life was passed in this old novitiate at Manresa on the Hudson. Here he lived for several years, his eyesight and health both rapidly failing him. He was much beloved by all the novices over whose different duties he had some charge and care. As at Fordham, so here too, at Manresa, he was always sought for as a confessor, so kind was he, so full of sympathy, so discreet and straightforward. People came from far and near to go to confession to him. He was the friend alike of the poor and wealthy. Above all, the secular clergy always found in him a wise counsellor and a judicious director.

When health seemed to have returned to him for a while, Fr. Doucet left the holy and healthful precincts of West Park to labor once more amid the scenes of his former toil at St. John's. But old age and the sufferings of nearly thirty years bore heavily upon him, and ere long he was constrained to give up all work entirely. This is a thing very much to be regretted, for it would have been a great blessing to current

Catholic literature had this good father been able to devote the last few years of his life to a revision and publication of his copious notes and voluminous essays on historical subjects. And even apart from these directly original works, better health might have encouraged him to give to the world his reminiscences of Edgar Allan Poe, who lived at Fordham during Fr. Doucet's earlier years and who was well known at the college. He possessed, besides, many valuable letters written by men high in the esteem of the American people, and these with his notes in remembrance of Poe would have been highly interesting. His example and the memory of his words and deeds are left us, and to many they will be, as they have been in the past, an encouragement to strive after the better things.—R. I. P.

Br. John Murphy.

On Dec. 11, 1890, there died at St. Ignatius College, Chicago, one whose life had been a reflex of those rules which outline the virtues and duties of the temporal coadjutors. This good brother, by his fidelity to duty and his unwavering gentleness, unconsciously displayed, in his entire career, the evidences of that peace, which the world cannot give. Brother John Murphy was born on May 24, 1828, and some twenty-five years later we find him as a young man, teaching in a school which was conducted by our fathers in Louisville, Kentucky. Here he received the divine call, and on July 15, 1854, he entered the Society. After a year at Florissant, he was sent, while still a novice, to Milwaukee, but returned to the novitiate to take his first vows. Again, he was sent to St. Gall's Residence in Milwaukee, where he was employed in teaching children in the parochial school, and there he remained until, in 1858, he was transferred to Kansas to take up his life-work. At that time the Indians still occupied their old hunting grounds in Kansas. Our fathers had established a flourishing mission on the Kaw, and a large Indian school occupied the site of the present St. Mary's College. This Indian school was placed under the supervision of Br. Murphy; and here he taught and prefected: in short, was general manager of the institution. In after years he often spoke of the innocence and obedience of his Indian charges, and how, if an apple fell from the tree, not a young red-skin would appropriate it without leave. But the Indian was doomed to extinction in Kansas as elsewhere; and gradually, as the whites encroached, the Pottawottomies were removed to reservations farther West. By 1865, the school at St. Mary's had become a school for whites, though a few of the aborigines remained. Even after the Indians had entirely disappeared, Br. Murphy still taught at St. Mary's and when the College was opened in 1869, he was employed as a

master in the lower classes. But with advancing years, his health began to fail, and in 1881, he was removed to Milwaukee, to take up the office of teaching again in the school where he had begun it.

Finally, in 1886, broken in strength, he was transferred to St. Ignatius College, Chicago, where, as porter, he spent his remaining years. In this office, which is a trial of temper and self-denial, the good brother displayed continual meekness and readiness to oblige. Visitors frequently noticed the kindly look on his modest face, and enquired, who he was. In 1890, the final summons came for the fervent religious. For two weeks before the 11th of December, he was confined to the infirmary. It was rather a breaking up of his system than any well-defined disease that brought him to his end. His time for immediate preparation was short, but his whole life had been a continual preparation, and so death did not take him unawares. On Dec. 13, he was laid to rest in Calvary Cemetery. Our eulogium of Br. John Murphy need not be long. He was a religious, whose rules were his continual guide. His reverence for superiors was very marked, and it was observed of him at St. Mary's, that in whatever part of the house or premises he was, when he first met the Provincial on a visit, he immediately fell on his knees to ask his blessing. Then, too, his desire not to give offence to his brethren was well known. Indeed, he was very uneasy and looked troubled, whenever he thought that he might have caused annoyance to anyone, and he never failed to ask pardon very humbly, sometimes even on his knees. But his great virtue was his unfailing fidelity to his spiritual exercises. Amidst his most engrossing occupations, he always found time for meditation and prayer; he would often steal from the dormitory at St. Mary's, when the boys were asleep, to seek communion with God, in the tabernacle. Of such a life, the end was fitting. A happy death in the Society was the crown of a career, in which he had gathered his sheaves as a zealous workman.

Before he passed to his reward, he had the happiness of seeing his nephew, Rev. Thos. Murphy ordained priest in the Maryland–New York Province of the Society.

Br. Murphy's life was thus a full one, and the odor of his virtues will long remain among us.—R. I. P.

Mr. Martin J. Hussey.

At Spring Hill College, near Mobile, Ala., on the morning of December 26, after a brief but severe illness, Mr. Martin J. Hussey passed quietly away from earth. The news of his death gave a shock to all who knew him, for seemingly he had been possessed of a vigorous constitution, and a fund of animal spirits that promised anything but a brief career.

Last November, however, he caught a severe cold, which rapidly developed the latent germs of disease, whose existence we so little suspected. In a few days he became so weak, that his class duties had to be abandoned, and by the advice of the physicians, he was sent South immediately. He reached New Orleans on December 7, where, after a close examination by an eminent medical authority, his case was pronounced hopeless. Still, with something of the tenacity that always distinguished him, he clung to the hope of a speedy recovery; and in spite of his pains, in spite too of the solicitude which he could not help noticing in those about him, he manifested a cheerfulness and a vitality simply wonderful under the circumstances. He reached Spring Hill on the 9th, where it soon became evident to all but himself that the end was not far off. Under the torture of a racking cough, his determined hold on life gradually relaxed, until on Christmas Day he gave up utterly, and prayed only for patience or a speedy release from his sufferings. That night he could get no rest in any position, and about 2 o'clock A. M., he begged the brother infirmarian to give him something to make him sleep. The brother replied that it would be better for him to try to sleep without medicine. Obedient unto death, he silently acquiesced, and shortly after the infirmarian left him to attend another sick person. Returning at 2.30, the brother found Mr. Hussey, as he thought, in deep slumber, resting placidly on his side, with features composed and peaceful, but he soon realized that it was the undisturbed repose of the dead. He had died apparently without a struggle. Saturday, his remains were laid at the foot of the grave of the venerated Fr. Yenni, in the little cemetery adjoining the college.

Mr. Hussey was born in Cincinnati, June 11, 1864. His preparatory studies were made in the parochial school attached to our church, and at the age of fourteen he entered St. Xavier College, where he remained for five years. He was then received into the Society at Florissant, pronouncing his first vows on St. Ignatius day, 1885. His proficiency in literature prompted superiors to give him but a single year's juniorate, after which he spent three years at Woodstock. He was thence called to St. Louis and given the class of poetry. He had entered upon his second year's teaching in this class, when death put an end to the work that was hardly begun.

Gifted alike with high moral and intellectual qualifications, Mr. Hussey's unassuming demeanor, his kindly ways and lively disposition won for him fast friends in all those with whom he came in close contact. As a boy, he was a leader and a popular one in all innocent sports; as a student at college, he easily held his own among the brightest of his class; and he was at all times distinguished for his fervent yet unobtrusive piety. During his three years at Woodstock, how-

ever, his sterling qualities of head and heart were brought most prominently to the notice of his companions. Here he gave proofs of an acutely metaphysical turn of mind, and the goodness of his heart was manifested by the patience and charity he displayed towards many of his less gifted fellow-students. Mr. Hussey certainly appreciated the value of his time, yet he never hesitated to sacrifice much of it, in the interests of those who sought his help, as many will gratefully testify when they hear of his untimely death. Another characteristic mark of the true Jesuit became conspicuous in him whilst at Woodstock, namely, the zeal and ambition to fit himself thoroughly for the work of the Society. A single incident will best illustrate this. In the third year, those only are obliged to attend the special class of higher mathematics who show signs of fitness to teach them afterwards. Mr. Hussey's name was not upon this list, since superiors understood that he had no liking for mathematics, and would be only too glad to devote this extra time to his favorite metaphysics. Yet knowing himself perfectly capable of mastering these branches, he thought himself obliged to tell his superior and thus at the expense of his extra time, he *voluntarily* equipped himself for what would have been for him, from a merely natural standpoint, a most disagreeable duty. One who was in a position to know whereof he spoke, said of Mr. Hussey that although there was seemingly nothing very uncommon about him, still he was of the stuff that heroes are made of, a steady-going, reliable man, one upon whom we could depend when circumstances called upon him to show his quality. He gave promise of becoming a valuable member of the Society upon earth ; but here again, in the early death of our dear brother, we are reminded that God's ways are not our ways. St. Ignatius must have had this vividly in mind when he penned the second of the Rules of Scholastics. Let us, therefore, rather thank the Father of Mercies, that our brother's apostolate has been so happily ended on earth, cherishing at the same time, the sweet assurance that he will be more than ever solicitous to help us poor wayfarers, destined perhaps for years yet to bear the heat and burden of the day.—R. I. P.

Father William Moylan.

The death of Father Moylan occurred at Fordham College on the evening of January 14, 1891. For fully two weeks before he died there was in the hopeless changes that came over the good Father every sign to indicate that he might pass away at any moment. During this time the prayers for the departing were recited at his bedside more than once. But the word kept frequently coming from the chamber of sickness that the courage and self-possession of the sufferer

had upborne him through some new struggle and averted for a while the impending agony. Surely the Divine Master whom he had served so faithfully was not waiting to give to so true a laborer longer time for preparation. It was rather, it would seem, that Father Moylan on his deathbed might leave behind him a lesson of regularity, exactness, and strict fidelity to all the detailed requirements of his religious calling, still more striking than the lesson which characterizes the whole course of his career.

Fr. Moylan was born in Ireland on the 22d of June, 1822. At an early age he came to this country, and, after his ordination as a secular priest, labored for some years among the Indians and fishermen at Cape Gaspé on the shores of the Gulf of St. Lawrence. His life in this cold and cheerless region was blessed with much fruit for souls. Here he became inured to all kinds of hardships, and, while leading many abandoned creatures to the path of holiness and salvation, paved the way in his own soul for that severer form of sanctity which at the close of his life seemed like a second nature to him. Filled with renewed zeal for the missionary life he was then leading, and inspired by the hallowed lives of the heroes who had gone before him in Japan, in Paraguay and in Canada, Fr. Moylan determined to consecrate himself still more perfectly to the salvation of souls by enlisting under the standard of St. Ignatius. In the sacred folds of that honorable standard and in the noble motto written across it, he hoped to find a life-long incentive to earnestness in God's vineyard and an unfailing comfort after enduring "the burden and heats of the day." He did not leave Cape Gaspé, however, till a very malignant attack of typhoid well nigh brought him to death's door. In fact the acute stomach-trouble which took him off was entirely due to this fever. He entered the Society of Jesus on the 14th of November, 1851. After some time specially devoted to imbibing the spirit of the Religious Order to the observance of whose rules he offered the remainder of his lifetime, Fr. Moylan was sent to teach the classics in the undergraduate course at Fordham College. While teaching he was also very successful as a prefect. His uprightness and firmness of character united to his reasonable thoughtfulness of the wants of others, and his sagacity in applying the right remedy at the proper time, has served him in good stead. As regards his teaching, he doubtless inspired those who were under him with a great admiration for the writings of Julius Cæsar. He himself was very fond of Cæsar and delighted to read his commentaries on the Gallic War even during the months of his last illness. His years of teaching at Fordham were followed by several years of work in the ministry of the priesthood, at St. Francis Xavier's first, and later on in San Francisco, where he remained for some months. On his return from the latter place he was made Rector of St. John's College, Fordham. His

installation took place on the 31st of July, 1864. The elevation of Fr. Moylan to this post was an event which gave much consolation and satisfaction to Archbishop Hughes, for the illustrious Prelate very highly esteemed his devoted friend and zealous priest. When he had already spent almost fifteen years in the Society of Jesus, he was admitted to his last vows, which he made on August 15, 1866. It was during Father Moylan's term of rectorship that the playground was enlarged, and the First Division building was commenced and completed to the size and extent familiar for a quarter of a century to all students of Fordham College.

After his rectorship at Fordham, Fr. Moylan spent some years in Canada, where, as preacher in the Gesu, he attracted much attention by his eloquent, logical, and incisive discourses. From Canada he came back again to the States. He was engaged for many years in parish work at 16th street, in Jersey City, and at St. Lawrence's in 84th street, and again in Jersey City. From the last-named place he was sent to Fordham on the 26th of September last. He was anointed on the 20th of October following, and died very peacefully during the holy season of Epiphany.—R. I. P.

Fordham Monthly.

Father William J. Kevill.

Father William J. Kevill was born in Norfolk, Va., November 17, 1853. His education was begun in the parish school of St. Mary's Church during the pastorate of the Rev. Father O'Keefe. From Norfolk he went to Louvain, and passed through college and the celebrated university, Monsignor Schroeder, of the Catholic University, being one of his professors. Father Kevill passed through a two years' course of philosophy and theology at Louvain, and was on the eve of being ordained for the Richmond Diocese when he resolved to enter the Society.

Returning to the United States, he was received March 3, 1881, and was sent to the novitiate at Manresa, West Park, N. Y. From there he was sent to Frederick, and finally to Woodstock, where he finished his course in philosophy and theology. He was ordained at Woodstock in August, 1887, and then went to Fordham College, where he taught rhetoric and belles-lettres for three years. Last July he was transferred to St. Aloysius's Church. He arrived there early in August, and was made prefect of studies in Gonzaga College.

Among those with whom he associated at the various periods of his life he was always a favorite, being beloved by all, companions, superiors, and servants. Highly cultivated, generous, and pious, to know him was to be at once attracted by his many noble virtues and an extended acquaintance was sure to ripen into love.

About the middle of March he took a severe cold which developed into pneumonia, and brought him in a short time to the door of death.

At 11 o'clock on the morning of the 12th of March, he received the last rites of the Church from the Rev. Father Ciampi, Spiritual Father of the house. A few hours later he asked for his Breviary; then calling the members of the community around, he asked them to forgive anything he had done to disedify them, and his pure spirit went to enjoy the reward of a noble, zealous, and holy life.

In the death of Father Kevill we have another striking evidence of the necessity of being ever prepared for the dread messenger whose coming is so often unannounced. A few days before his sudden death he invited Monsignor Schroeder to sing high Mass on Passion Sunday in St. Aloysius's Church, as he was to preach that morning. Monsignor Schroeder sang the Mass, but Father Kevill's place in the pulpit was filled by another.—R. I. P.

Father Edmund Joseph O'Sullivan.

The subject of this little sketch was born at Randolph, Mass. on the feast of Our Lady's Purification, 1859, and died on the feast of St. Joseph, 1891, at Creighton College, Omaha, Nebraska. It was fitting that the life begun under the patronage of the Mother Most Pure, and destined to end on the feast of her Virgin Spouse, should be a sinless life. Even in boyhood he was conspicuous by his dread of grievous sin and his tender devotion to the Blessed Virgin and St. Joseph. While he was studying rhetoric at college, his teacher came upon traces of what appeared to be a secret organization among the students. Following them up, with some trepidation of mind, he discovered to his astonishment that two of his pupils, afterwards Fr. O'Sullivan and the late Fr. James Delihant had formed, of their own accord, a "St. Aloysius Society" for the suppression of profane and obscene language on the playground.

Fr. O'Sullivan began his academic course in 1871, at St. Ignatius College, Chicago, to which city the family had removed from Massachusetts in 1866. He was a most industrious and exemplary student, with the marked classical and literary tastes which distinguished him through life. His writings in prose and verse attest his skill in these pursuits and he possessed the enviable tact of imparting to others his own enthusiasm for such studies. He was all his days very gentle and affable, with much refinement of mind and manner, lively and witty, with a rich store of humor and anecdote and a fund of cheerfulness and courage which never deserted him even in periods of extreme weakness and physical suffering.

He entered the society in the summer of 1876. In the novitiate at Florissant his boyish piety ripened rapidly into the deep, but unobtrusive spirituality which those who knew him intimately will always remember. But a severe cold, which soon attacked the lungs, made a change of climate necessary, and in the autumn of 1878 he was sent to the then embryo college at Seguin, Texas. A year's residence in the South brought such improvement that he was permitted to return to St. Louis, where he taught one year, followed by two more at St. Mary's College, Kansas. In 1882, he began his philosophy at Woodstock. Though constantly harassed by the insidious disease which made fatal progress, he applied himself to study most assiduously, hoping, he said, that if God gave him grace to reach the priesthood he might not be "that most dangerous of beings, an ignorant priest." After his philosophy he returned to St. Louis and taught until 1887. Then at his urgent request he was permitted to return to Woodstock for theology. But under the press of study his strength failed rapidly, and very reluctantly he relinquished his cherished hope of a full course of theology and came West. To his great comfort he was ordained to the priesthood in Chicago, in the presence of his family, on September 14, 1889. Shortly after he went out to St. Mary's College, where his talents for literature and music made him very useful for a few months. Then came "La Grippe," and in a short time he was apparently on the brink of the grave. He was sent to St. Louis and thence, in the autumn of 1890, to Omaha, in the hope that the healthful climate of Nebraska might prolong his life. After a brief stay at the college, he was made assistant, with some light occupation, at the parish church of the Holy Family. In January, 1891, another attack of influenza prostrated him, and it was soon evident that the end was approaching. He returned to Creighton College, and after a few weeks of great suffering, died a peaceful and edifying death on the very feast of his beloved patron saint. On the night of March 18, the Fr. Rector of the college, who was watching with Fr. O'Sullivan, drew him into a discussion on the relative greatness of some of the saints. To an argument in which the Fr. Rector pretended to dispute the greatness of St. Joseph, Fr. O'Sullivan answered feebly: "I do not see the answer to that now, but I know that St. Joseph is the greatest of the saints after the Blessed Virgin, and I hope he will give me something good to-morrow." On the morrow while the Fr. Rector was singing the Mass of St. Joseph in the college church, Fr. O'Sullivan passed away.—R. I. P.

Brother Patrick Farrell.

Brother Patrick Farrell was born in Ireland, Oct. 16, 1838. He entered the Society in Canada, Dec. 7, 1867. His life in the Society was characterized by the virtues suited to his calling—humility, obedience, docility. He was employed as cook and in various offices about the house. During the last year of his life he was porter at St. Francis Xavier's. In this office he displayed patience and tact. One who knew him well from his novitiate to his death declares that he never knew him to offend against charity in recreation, nor to have murmured or complained of any treatment received. He never criticised superiors. In his last illness which lasted for about four months he was patient and recollected. He died in St. Vincent's hospital, April 7, 1891.—R. I. P.

Father Nicholas Hanrahan.

Fr. Hanrahan passed away on the 9th of April, 1891, at Fordham College. The house in which he breathed his last had been the scene of most of the labors of his quiet, uneventful life. He was born in Wexford, Ireland, on the 31st of October, 1831. He was well nigh twenty-three years of age when he entered the Society on the 12th of September, 1853 in the novitiate at Saint Acheul in France. Though he entered the Society as a scholastic we find him in the humble ranks of the coadjutor brothers, in the year 1856. While in this grade he acted as assistant infirmarian for a short while in our college at Poitiers. He came to St. John's College, Fordham, in the summer of 1857, and was appointed to take charge of the boys in the capacity of prefect. While in this occupation his status in the Society seems to have been changed, for in 1859 we find him studying rhetoric in Montreal, and later on, in 1860, listening to the lectures on philosophy in the same college in Canada. He was sent to the Boston scholasticate in 1861, and in the year 1863 was again returned to Fordham as a student of theology.

After his ordination which took place about the year 1865, Fr. Hanrahan began to teach at Fordham and to do the immense work that fell to him as assistant prefect. In 1871 he was made assistant procurator with Fr. Tissot. He had by this time done much to improve the grounds at Fordham. From the year 1874 till 1889, Fr. Hanrahan was connected with Fordham College as professor and prefect, but chiefly as treasurer. As financial manager while doing very laborious work he made a legion of friends for himself and his Order. In proof of this assertion we need but refer to the large number of letters of condolence that poured into the college for several weeks after his demise. Every living old student

of Fordham seemed to have lost in Fr. Hanrahan a dear friend and a well-known landmark of Fordham memories. He spent two years in Troy beginning with the autumn of 1888, and there in the work of the ministry he signalized himself by his indefatigable devotion to the poor and suffering. Fordham College was destined to be his last resting place, and thither he returned in the summer of 1890. How many will miss his warm hand-grasp and cheery smile! He was an uncomplaining sufferer. He died peacefully and with a child's resignation to the supreme will of God.—R. I. P.

Brother Frederick De Pooter.

Brother De Pooter was born in Belgium on March 3, 1811. After a term of service in the army of his country he entered the Society of Jesus on the 18th of April, 1842, and died on the 19th of April, 1891 in the eighty-first year of his age. His summons came on the feast of the Patronage of St. Joseph—the feast of a saint to whom the venerable brother was deeply devoted. Any boy who ever studied at Fordham College knew Br. De Pooter well. He came to Fordham first in the year 1847, on the 18th of June. In the following year he was sent to Pigeon River, near Fort William, Canada, where he remained till the year 1853 when he was again changed and ordered to the Sault Ste. Marie. In 1854 he returned to Fordham, where he remained till his happy death, on the day when he had just completed his forty-ninth year in the Society.—R. I. P.

Brother Francis Perou.

Brother Francis Perou was born at Bridgeton, Mo., Oct. 6, 1863, and died at Florissant, May 3, 1891. From his earliest years he showed a liking for holy things. He was always fond of being in or about the church, and having offered his free services to his pastor, he for some time fulfilled the duties of sacristan. These pious desires and this correspondence with grace were the occasion of his vocation. For, in his duties as sacristan, he often visited the novitiate, situated at a distance of a few miles from Bridgeton, to procure what was necessary for the divine service; and his communications with Ours gradually caused him to love the life of the Society. He applied for admission and was received March 31, 1883.

Soon after his noviceship, his health began to fail, and, in the hope of benefiting it, he was sent, first to Cincinnati, then to Chicago, where he was infirmarian; and though he did not gain in strength, yet his great activity and desire to work made him most useful. His natural aptitude for almost all

kinds of work was striking, and his every duty was performed well.

Finally, his health became so shattered that he was again recalled to Florissant, where, after a short time, he was attacked by the sickness, of which, a year and a half afterwards, he died. Though, at first, youth and an energetic temperament shrank from the thought of death, yet grace soon overcame nature; and at the end, Brother Perou not only was resigned, but even desired to die and to be with Christ. Acts of resignation and the holy names of Jesus, Mary, and Joseph, were ever on his lips. His last monthly ticket bore the title "Feast of the Ascension" and the words "Pray for your own soul." The warning was a welcome one to a soul so well prepared. Two days later, at 11 o'clock P. M., of May 3, he yielded up his soul to his Creator. Though young in years, he fulfilled a long course, and he met God with that fortitude which his great and patient suffering had won.—R. I. P.

Father Aloysius Pfister.

We ask the prayers of our readers for the repose of the soul of this good father. For more than twenty years he has been in the Chinese Mission and during all this time he has been a faithful correspondent of the Letters. Besides his apostolic labors, his devoted charity urged him to a noble work for his missionary brethren; twice every month he found time to edit a lithographic sheet of four or five pages, containing news from all parts of the world, especially of matters of interest to Ours. This was circulated amongst those of Ours who were cut off from frequent communication with the civilized world by their missionary labors in remote regions. A copy was sent to us regularly, and our readers must have often noticed his name annexed to foreign items in the *Varia*. So extensive was his correspondence, that we often received news of our European houses through his lithographic sheet and hence by way of China. The last number reached us not long since dated April 1. As we were going to press a letter from France announces that worn out with his exhaustive labors, he died on May 6 at the age of fifty-eight. In gratitude for what he has done to make the Letters of interest to our readers we again beg for him a little prayer.—R. I. P.

VARIA.

Alexandria, Va.—On the 26th of May, the church and residence at Alexandria were given over to the Bishop of Richmond. This parish has been served by Ours for nearly a hundred years. A full account of its history down to 1883 will be found in Volumes xiii. and xiv. of the LETTERS. We hope to complete it by an account of the last eight years and of its closing, in our next issue. Fr. O'Kane has been transferred to St. Thomas's, to take the place of Fr. Morgan, who has been made Rector of Loyola.

Armenia.—It is now ten years since the Holy Father offered the Mission of Armenia to our Very Rev. Fr. General, who confided it to the fathers of the Province of Lyons. It is the wish of His Holiness that we help to unite the schismatics of the East by converting the Armenians, whose expansive character tends naturally to make them apostles. The work, however, is slow and difficult. The people among whom Ours are working have been separated from Rome since the year 596, and a large number of them have become Mahometans. In our own times, we have had to contend against a strong invasion of Protestants of all shades, who, with full purses, are beginning to insinuate themselves into the homes of our simple Armenians. In the face of all these difficulties, our fathers are endeavoring by every means in their power to found schools on all sides and thus by instructing the children, to prepare a new Christian generation. They not only gather around them the Catholic children, but seek out and readily receive the schismatic children. For instance, at Tokat, out of 224 little Armenians 130 are schismatics; at Marsivan we have 144 schismatic children in our school and only 24 Catholics; at Amasia, 152 schismatics and only 9 Catholics; at Sivas, 201 schismatics and only 9 Catholics; at Cesarea, 30 Catholics, 250 Armenian schismatics, and 50 schismatic Greeks, and so on. Such is the work of Ours at present; a difficult one, but sure to produce great fruit in the future.—*Letters of Mold.*

Baltimore, *Loyola College.*—Father John A. Morgan was appointed Rector of Loyola College on Corpus Christi, May 28. He is well known to all who have been at Woodstock in later times, having been Spiritual Father here from 1883 to 1885, and at the same time having had charge of the LETTERS. All his former friends join in wishing him and the college every success.

Beyroot.—Our University of St. Joseph is keeping up its literary activity. We have at present in press a Syriac grammar, a large French-Arabic grammar, which promises to be very complete, the Divan of the great Christian poet Akhtal, and a geography of Syria in French, the first production of its kind. The Egyptian government has ordered for the use of its schools one thousand of our Arabic dictionaries. In the *Liter. Central Blatt*, M. Th. Nöldeke, one of the authorities on Oriental languages in Germany has a most flattering article on the *Contes Arabes* by Fr. Salhani.—*Lettres de Mold.*

Books, *Recent publications.*—Lives of St. Aloysius.

Father Schroeder, of the Collegium Germanicum, has prepared a most learned edition of Cepari's Life of St. Aloysius, carefully illustrated by notes and an appendix, the result of long research in the archives of the Gonzaga families, and a full set of photograhic reproductions of portraits and places connected with the Saint's life. It is published by Benziger Brothers and has appeared in German, Italian, French, Spanish, and English, the English edition being edited by Fr. Goldie.

Father Clair has also brought out an elegant French edition of Cepari's life, with dainty engravings, and reproductions of old plates. It is entirely distinct from the Benziger edition.

Fr. Meschler, well known to us as the author of *The Spiritual Exercises Explained*, has written a life of St. Aloysius in German, containing 300 pages. The descriptions of the country and scenes in the Saint's life are exceedingly beautiful. The book is elegantly gotten out by Herder.

To celebrate the Tercentenary of St. Aloysius, a couple of Lives have been published by Ours in the United States. The one edited by Father J. F. X. O'Conor has the peculiar attraction of having been written by the students of his class of rhetoric, under his direction and guidance. This feature has excited quite an amount of interest; and even from a Protestant quarter it has elicited an order; it is specially noted in some favorable remarks made by the New York dailies. In the middle of May, the book is being read in several of our refectories; and also in the Seminary at Troy, during the retreat there preparatory to ordination. It is now in its tenth edition, more than 10,000 copies have been sold, and are being ordered at an average of about twenty-five a day. In cloth, it is $1.00; in paper, 50 cts.

The ten cent Life issued from the office of the Sacred Heart *Messenger*, Philadelphia, is meeting with great success, 30,000 having been disposed of.

The new view of St. Aloysius as a student, presented by Père Chérot, will probably stimulate some one or other of our young men to write for our use here, and for the use of our scholars in particular, a monograph upon this side of our Saint's life. Père Chérot's article is in the *Etudes* for May, 1891, "Saint Louis de Gonzague étudiant. A propos de son troisième centenaire." It is to be hoped Father Chérot will bring together more material in subsequent articles. There are evidently many lessons to learn from the young, obedient, and respectful student. His way of writing letters to his father contains a world of instruction. A study of the subject need not be hurried up for the centenary. We remember seeing in old numbers of the *Précis Historiques* some precious materials in this line.

A Sketch of the Society of Jesus, by Fr. Merrick, Rector of St. Francis Xavier's N. Y., and a companion book to the *Saints of the Society* by the same author has been published by Benziger. It is suited for distribution among the people and is sold for ten cents only.

Brother Pollen's *Acts of the English Martyrs*, and Father Coleridge's new volume, *Passiontide*, are the two last additions to the Quarterly Series.

Books in the press or in preparation:—

Father Maas' *Gospel History*, which has been so long delayed by the printers, is at last printed and is now binding. It will be ready for sale by July 1 and all applications should be made, not here, but to the publisher, B. Herder, 17 South Broadway, St. Louis, Missouri. We would advise our readers to procure a copy at once as the first edition is only of 1000 copies, and the second will not be ready for some time.

Father Sabetti's *Sixth Edition* of his *Moral Theology* will be ready in August. He has already received the proofs of the first half of the work, and is much pleased with the press work. It will be in larger type than the old editions. He is working at his *Cases*, and promises, as soon as he has one hundred ready, to publish the 1st volume.

The Life of Cardinal Bellarmine is in preparation by a father of the Toulouse Province.

The grammar of Brother Torrend is passing through the press. It is, we believe, a comparative study of the African Kafir language.

A new edition, carefully revised and richly illustrated, of *St. Ignatius and the Early Jesuits*, by Stewart Rose, is in preparation for the fourth Centenary of the birth of our holy Father, and will be shortly published. It will be edited by Fr. Eyre.

Fr. J. F. X. O'Conor, is editing the Autobiography of St. Ignatius Loyola, by Fr. Gonzalez, which the professors of St. Francis Xavier's College, New York, have translated into English. For personal interest, and revealing the interior life and thoughts of a saint in his various trials and correspondence to grace this life is unparalleled in ascetic literature, save by the writings of St. Teresa and St. Augustine. It gives an insight into the character of the man who wrote the Spiritual Exercises, that treasure of spiritual wisdom which has taught so many souls the way to heaven and advanced still further in perfection so many others enlightened by grace. The work in Latin is to be found in the Bollandists, and has been published at Paris under the title *Acta Quædam P. N. Ignatii*, but it has never appeared in English.

Fr. James Conway, of Canisius College, Buffalo, N. Y., is preparing for the press an English version of the "Handbook of the Christian Religion," by Rev. Father Wilmer, for the use of Catholic colleges and other higher institutions of learning. This work is considered one of the very best, if not the best, of the many excellent manuals of the kind in use in Germany and Austria. The editor has considerably reduced its volume by omitting whatever seemed to be of minor importance to the student, and has introduced various improvements, which will render it an excellent text-book for American colleges and academies. Benziger Brothers hope to have it ready for the beginning of the next scholastic year.

Periodical Literature. — Fr. Freeman has taken charge of the Scientific Chronicle in the American Catholic Quarterly, succeeding Fr. D. O'Sullivan.

Fr. Wm. Rigge has an article in the April number of the Quarterly, upon the transit of Mercury, in May, 1891.

Mr. Rockwell has published several articles or rejoinders on the question of a Native Jesuit Clergy in Japan.

Fr. Maas has an article in the June number of the *American Ecclesiastical Review* on the *Gadarene Miracle*, and a review of Fouard's Life of Christ in the March number. Fr. Sabetti has a *Casus* in the January and July numbers. Fr. Dewey has an article on the Sacred Heart in the June number.

In the Dublin Review for April, 1891, there is an article bearing very directly on the work which we endeavor to do in our graduating class of philosophy, and in post-graduate courses. It is entitled "The Pope and Catholic Philosophy in England." Its theme is the recent brief of His Holiness commending the course of philosophy in English, as conducted at Stonyhurst.

The editor of the *University Magazine* announces that Fr. Hughes's paper read at the Princeton College Convention is in the June issue.

If the Society is conventionally a recognized butt for hits and strictures, in the periodical literature of the country, and Compayré is referred to without

question as the authorized exponent of Jesuit methods, and Hebert Quick is considered almost a panegyrist, while on the other hand, in politics, Emilio Castellar regales the American Democracy with a philosophy of history, wherein the Jesuit Order goes down to its proper place, beneath the onward tread of Revolution and Evolution, friends are not wanting, who come to us asking for information and data, and desiring to write in our favor. The Sulpician Abbé of the Catholic University inquires for materials to show, through the history of the Society, that the Catholic clergy have helped the development of science. On seeing what there is to say, he regrets that his opportunities do not give him more space. He is writing for the *American Ecclesiastical Review*. One of the editors of the *Catholic World* sends for proofs of the miracles of St. Francis Xavier, as against a certain professor, who is showing, in the pages of the *Popular Science Monthly*, that these miracles were inventions of later times. A Right Rev. Monsignor of Newark called attention to the last issue of the *Edinburgh Review*, in which, he had heard, there was an attack upon the Society. He was relieved, upon being informed, as he saw for himself, that it was a very harmless affair, compared with the character of earlier attacks upon us. Besides, it is a distinctively English issue, an echo from an outsider of that exposition set forth last year by Mr. Law, about the secular English clergy, and the Society.

Educational and Historical Literature. — Educational and social development, going on in two parts of the world very remote from one another, Germany and Japan, seems to invite special attention to the sources of Jesuit history. The fact of Father Pachtler's filling so large a place in the *Monumenta Germaniæ Pædagogica* has attracted the notice of the educational world, which, with great docility, takes very much the position of a dependent on German ways of thinking. The work of the *Monumenta*, it is now reported, will be carried on, and supported, by a society in Berlin, expressly organized for this purpose. It is part of this society's programme to discuss the matters unearthed in the researches. From such a course of investigation, it cannot be but that a number of pedagogical and historical questions regarding our Society will be agitated. And so the reverberations will come over here. We shall be informed in various new ways of what the Society was and meant. Much of it will be striking and original.

The social revolution in Japan will call attention to the Society and its work of civilization there, three centuries ago. The questions thence arising promise to be in a number of lines — scientific, linguistic, social, religious. For the linguistic side, the last Ergängungshefte of the Stimmen, consists of a treatise about the Missions and Philology, by Fr. Joseph Dahlman, entitled *Die Sprachkunde und die Missionen*, which will be of great use.

A native clergy in Japan formed the subject of a lively skirmish regarding the policy of the Society in the matter. The assailant followed the lead of Rohrbacher. An exhaustive article is expected from one of Ours in the *Catholic Quarterly*.

Almost all these occasions have served to show, that what is wanted is not so much any popular exposition of our history, however excellent. The questions come down to one or other fine point, which requires critical research. Thus the issue about the miracles of St. Francis Xavier can be settled only by an exposition of the testimonies adduced and admitted by the Auditors of the Rota. The materials at hand must be "sources," to meet the demands of this kind of work. It is a subject of regret that, outside of Woodstock, there is not, as far as we understand, a complete collection of the *Historiæ Soc. Jesu*. Commonly enough in our libraries, there are fragments of

this great series of Histories; chiefly Orlandini, and the last two volumes by Cordara. If there is nothing between these two, then in the hundred years which they connect, by touching the beginning and the end, there is a gap between of something like seventy-seven years; and here precisely lies the most debateable ground, that which shows the inception and development of the counter-Reformation, starting out from Ingoldstadt, under the guiding genius and sanctity of Blessed Peter Canisius. It is in these present years, while the remnants of dispersed libraries are still floating about Europe, that librarians will find it to their purpose to inspect the book-catalogues of the various European booksellers, and fill the gaps in their libraries, for barely more than a pecuniary trifle. Many of these books, which are so valuable to us, will otherwise go to furnish bookbinders with backing for their covers, or shopkeepers with wrapping for their parcels.

As some of our readers may not know, which are the parts of our *Historiæ Soc. Jesu*, we take down from the Preface of Fr. Pachtler's first volume (Monumenta, ii. p. 66) the following:—

Historiæ Societatis Jesu,

Pars 1, Orlandini,	Pars 5, tomus prior, Sacchini,
" 2, Sacchini,	" " " posterior, Juvencius,
" 3, "	" 6, " prior, Cordara,
" 4, "	" " " posterior, Cordara.

In the same preface of Pachtler, or in De Backer, or Sommervogel, *Bibliothèque de la Compagnie*, the fullest information may be had about the reliable "sources" of the Society regarding its own history.

Boston College.—A roomy cabinet has been added to the new science lecture rooms. Several additions to the collection of instruments have been made during the year, among them a fine Polariscope, imported from Paris. The class of astronomy used the telescope very frequently during the year. This instrument, made by Clark, last year, will now be employed in the study of variable stars. Physics, mechanics, chemistry, astronomy, and geology, seem to be a task rather heavy for the young intellects, to be all taught during the graduating year, and a change, therefore, is now being contemplated.

League. The League of the Sacred Heart, is in a most flourishing condition and it is a sight well worthy of admiration to behold nigh unto 300 students filing into the college chapel to make the First Friday Visit. At this visit the Act of Reparation is recited, and the hymn to the Sacred Heart sung by the entire college.

Boys' Sodality. The Boys' Sodality, numbering about 200 or more members, held its last meeting on Wednesday, May 27, when Rev. Fr. Provincial congratulated them on their large number and praised the spirit of devotion which animated them and which, he said, was apparent from the fervor with which the office was said, and the chanting to which he had listened with no little edification.

Corpus Christi. The Corpus Christi celebration which occurred in our church on Sunday, May 31, eclipsed by its magnificence and splendor those of former years. The decorative ability of Brother Fealy showed itself to good advantage on this occasion, for the altar was one blaze of lights, arranged in a new yet symmetrical order, and these, together with rich flowers scattered in profusion, presented a magnificent sight. The procession composed of 200 children selected from the Sunday School, most of them representing biblical

characters, such as David, Abraham, Joseph, the Wise and Foolish Virgins, the Martyrs, together with the altar boys and members of the community, formed a spectacle hitherto rarely witnessed in our church.

Debating Society. The Fulton Debating Society held on the night of May 21, its second annual prize debate. The subject, "*Resolved*, That the Emancipation Proclamation was unwise," was discussed in an able and spirited manner by the youthful disputants. The medal, which is a copy of the seal of the Society, was presented by Geo. F. Babbitt, Esq., a member of the Board of Health and one of the editors of the *Boston Herald;* he is a Protestant. The same gentleman expressed himself so pleased with the ability of the young disputants and the work which the Society is accomplishing, that to encourage them he has offered the prize medal for the coming year. Hon. Geo. M. Towle was chairman on this occasion, and Hon. Josiah Quincy one of the judges.

Library. The library which was thrown into a lamentable state of disorder during the erection of the new building, under the supervision of our energetic librarian is again assuming its wonted order. The present space is found inadequate for the many additions being constantly added by Rev. Fr. Rector; so that to the present rooms will soon be added another. The librarian is busy preparing a new catalogue. The Academia in honor of St. Aloysius, for which the students of the upper classes are making due preparation, and which promises to be a most creditable token of the boys' devotion to their patron saint, will be held before the public in the college hall on the evening of St. Aloysius's Day. The students will produce, on the night of the 23rd, the Merchant of Venice. Commencement on the 25th.—*L. E. R.*

Buffalo Mission, *Canisius College.* — Very Reverend Father Rathgeb, Provincial of Germany, arrived in Buffalo on May 11; he comes to visit the various houses of the Mission, even the two stations in Dakota. There is no hope yet of Ours getting back to Germany, although the Catholics are very desirous for our return. St. Joseph's College, conducted by the Christian Brothers, will be given up and changed into a parochial school. We expect a great many applications from their former students. At the villa we have built a large refectory for the students, with a cheerful porch around it. We shall have eight graduates from philosophy.—*Letter from Fr. Heinzle.*

California.—The ground has already been cleared for the foundations of our new college buildings in San Jose, and Father Calzia expects to have his school duly opened and the community dwelling there by the 1st of the coming September. The building will communicate with the church on either side of the sanctuary, the entrance from the gospel side to be used by the students. The community apartments will be close to the church on San Fernando Street, facing the street and a small garden reserved for ourselves. The playground of the students will be very extensive, as the whole first floor of their building will be free, flush with the pavement of the yard. A fine large hall will be one of the features of this building. The whole arrangement will be commodious and by no means cramped either for ourselves or for the students. With this handsome building to invite students, the present number is likely to be doubled before the end of the year. All the classrooms face on the court, and no other building looks in upon it. The roof of the college will be the highest in the neighborhood.—Our famous new clock on the residence at Santa Clara is now complete. The clock itself comes from the Seth Thomas Co., and the great bells from Meneelly. The latter weigh

100, 200 and 350 pounds respectively, and are mounted in a handsome turret, of the same style as the church belfry. The face of the new clock is two feet broader than that of the old one. The weights will hang in a shaft forty feet deep. The bells strike the quarters, and ring with a silvery note which can be heard down at the Fair Grounds, that is, well half way into San Jose. Several owls have already tried to locate in this belfry, but have flown away in disgust at the ponderous stroke of the hammers. The church belfries, some twenty feet lower, are notorious resorts of theirs.—The long-promised side-altars for the Memorial Chapel at this college have been placed in position. They are carved in redwood by Brother Maichen, and are now painted white with an abundance of rich gilt burnishing. Even yet, much more work is needed to complete them. They are surmounted respectively by Munich statues of the Sacred Heart and our Lady of Lourdes.—The Villa day for the students at Santa Clara College was split in two this year, each division going separately.—A short course of theology is in pretty clear prospect here to begin this August.—A full account of the unveiling of what we may call the new St. Ignatius Church in San Francisco will be given in our next.

Egypt, *Cairo.*—Our college of the Holy Family is completed and numbers 308 students, of whom 178 are Catholics, the rest are Jews, Mahometans, etc. At the last university examinations, eight of our students out of nine were passed and obtained excellent places, in spite of the opposition of Mussulman fanaticism. Our new church is near its completion, and, when finished, will be the finest church in all Egypt.—*Fr. Pfister.*

Last March, our college of St. Francis Xavier gave a dramatic and musical entertainment to his Lordship Mgr, Guido Corbelli, Apostolic Delegate of the Holy See, who gave a most affectionate address to the fathers and students, in which he ranks the college as the first in the land and a source of great consolation to the Holy Father.

Fordham College.—The Golden Jubilee is to be celebrated on June 24, 1891. Extensive preparations are already under way for the proper carrying out of all that will be due to the honor of the college, and to the clergy and laity who are taking such an active and substantial interest in this anniversary. The day of the Jubilee will not only be signalized by the unveiling of the bronze statue of Archbishop Hughes, but will probably also witness the formal opening of the magnificent new faculty building which now fronts the old edifice known to Fordhamites as First Division building. The ground where the foundation stones of this faculty building rest was opened about this time twelve month. It will be easy to judge how rapid and steadfast has been the work of erection, when it is stated that the gilded cross upon the dome of the new structure now shines resplendent over all the hills with all their cottages and churches and steeples round about. The arms of this cross are said to be ten feet higher than the apex of Trinity steeple.

Doubtless mention has been made in the LETTERS of the other new building that will henceforth date its rise from the scholastic jubilee year of 1890–1891. This is the Second Division building, a large, beautiful, and commodious house occupied by the boys of the middle grade and affording eight ample and lightsome classrooms for the use of boys of all grades. The Vice-President has his office in this building and herein also are the rooms of three assistant prefects, and of the philosophers.

The students are beginning to realize that after all it is something to be *convicti* at Fordham in the fiftieth year of the college's life. One could not

imagine from the spirit that reigns among them that there had ever before been happier or livelier boys at Fordham. The military discipline to which they are subject has acted wonderfully to produce a spirit of obedience among them, while their devotedness to the League of the Sacred Heart and to holy Communion and to the sodalities gives warrant that their progress in spirit is not inferior to their outward advancement. As a witness of the devotion of the boys we need but say that night after night during the month of our Blessed Lady they assemble round her statue in the quadrangle, and in the interval between two hymns sung in honor of Mary, listen to what is in all truth a *marianum* delivered by one of themselves selected from the higher classes. This custom originated at Fordham a few years ago, and has not yet lost any of its attractive sweetness or of its influence for the spiritual betterment of those who participate in it.

Our numbers keep up well. We have 240 boarders and about 70 day-scholars. The class specimens held on Mondays and Wednesdays have been thus far very good. Rector's Day was celebrated on the 6th of May. Many of the neighboring clergy were present at the boys' dinner; a great many old students were at the public play in the evening. The Archbishop sent his congratulations and regrets that he could not be present. On Jubilee day Fr. Rector will announce another donation of $10.000.

France.—Fr. d'Audriffet of our residence at Toulouse, said recently while preaching at St. Sever: "The godless schools are a lie. Even should this freedom of language merit for me six months of prison life, I can assure you that I would take more pride in my chains than you do, ladies, in your gold bracelets. Were they to send to jail three bishops, half a dozen distinguished priests, a number of religious men for having had the courage to speak out the truth, then France would open her eyes. We should rise above all party considerations, etc." This bold language of the Jesuit father brought him before the courts of Mont-de-Marsan. Here he calmly answered the questions of the presiding judge, and, pointing to the crucifix before him, in a voice full of emotion, cried out: "I recognize no human law in opposition to the divine law, and I repeat to you the words of St. Peter: 'If it be just in the sight of God to hear you rather than God, judge ye.'" At these words the whole audience cheered and applauded this confessor of the faith and all Catholic France follows the example. The judges deferred their decision, and, after a few days, sentenced the father to the smallest possible penalty required by the existing laws, viz., to the fine of 300 francs.—*Pélerin.*

Frederick, *The Juniors' Villa.*—In accordance with the wish of Very Rev. Fr. Provincial, recently expressed in a letter to the Superior, Fr. Rector has rented a country residence and the adjoining property, to be used as a villa by the juniors on the regular holidays throughout the year, as well as during the three weeks of the summer vacation. The choice of the situation was extremely happy. The future villa lies at a distance of about three miles from Frederick, and a little more than a quarter of a mile from Frederick-Junction. It is situated on rising ground, and looking north commands a fair view of our beautiful valley, so often called "the garden-spot of Maryland." The spire of old St. John's church can be clearly seen sparkling in the sunlight, and behind it, farther west, the peaks of the Catoctin mountains are faintly recognized in the distance. The elevated position of the property brings with it the additional advantage of rendering the site somewhat cooler and more pleasant than the lower land of the valley.

Within five minutes' walk from the villa, and just at the fork of the rising ground on which it is situated, winds the Monocacy river. The stream at this point is wider and less shallow than usual, and presents excellent attractions for fishing and boating.

The house, which was formerly occupied as a country residence, stands at the end of a long line of shady maples, that stretch for a distance of about five hundred yards from the entrance. It is built of brick, and was standing during the late war, as is attested by the numerous marks of bullets and pieces of shells, which struck the porch during the fierce "battle of the Monocacy."

Without doubt it is somewhat smaller than might be desired, but still it can easily accommodate the present number of juniors. Many of the rooms will be divided into alcoves, and these will be sufficiently large to render everyone comfortable. According to this arrangement, the house will contain, when put in order, a chapel and a refectory, one room for the Superior, five dormitories and a kitchen.

The residence is surrounded by a farm of some three hundred acres; but this is still retained by the owner, and will be cultivated by a farmer who lives at a short distance from the villa. The land immediately adjoining the house together with a neighboring field offer every advantage for the summer sports and diversions.

The scholastics and novices have already spent a few days at the villa, to the great enjoyment and entire satisfaction of all, and everything promises well for a most agrecable vacation during the three weeks of July.

Galicia.—Our college of Chyron has been entirely rebuilt; we have 330 students in the regular course, and about 30 who follow a special code of rules and training in a separate building. With all his efforts, Fr. Jackowski, the Rector, has been unable to secure more than the *jus publicitatis* for the four inferior classes, a privilege which must be renewed every year. Seven scholastics and two fathers follow the course of the University of Cracow, in order to be allowed to teach; meanwhile we have engaged four secular professors. Our Province of Galicia has had this year an increase of fourteen members. We count forty-eight novices, of whom thirty-four are scholastics. Ten of Ours are in the episcopal seminary of Jassy (Moldavia), of which our Father Habeni is Rector. Moreover, ten of Ours are scattered through four Basilian monasteries of the Ruthenian rite.—*Fr. Pfister.*

Georgetown College.—The late Dr. E. Carroll Morgan, has bequeathed $20,000 to the University—$10,000 "to be held as an endowment for the prosecution of research into the colonial history of Maryland and the territory now embraced in the District of Columbia," the preservation of archives, etc., the fund to be known as the "James Ethelbert Morgan Fund;" $5,000 to maintain a scholarship in the School of Medicine; and $5,000, to be known as the "E. Carroll Morgan Fund," to endow a scientific or other scholarship in the School of Arts, to be awarded by a competitive examination to a District student in some Catholic or public school in the District. He also directed that two copies of the portrait of his father, by Armour, be made, and one copy be given to the Medical Department and the other to the Literary Department of Georgetown University. The legacy will not be available for some years. Dr. Morgan is, as far as we know, the first alumnus of the University who, dying, mentioned it in his will.

The new building of the Georgetown University School of Law now in course of erection on the south side of E Street, between 5th and 6th Streets

N. W., will be three stories in height, and have a frontage of 52 feet 3½ inches, and a depth of 95 feet. Its position on E Street is only a square from the law courts, is near the lawyers' quarters, and less than a square from the street cars. The sanitary arrangements, the heating and ventilation of the building, will be complete in every particular. The heating will be by hot-water heaters, of the most approved pattern. By means of the system of ventilation the air in the entire building will be renewed every few minutes. This will be effected by carrying it in air ducts under the several floors which will lead to a large ventilating shaft. The plan of this building is the result of careful study and deep consideration, and nothing has been omitted that will render it perfect in every detail. It is expected to be ready for the opening of the classes in October.

Java.—The Island of Java, where our fathers of the Dutch Province are working so zealously, has about 30,000,000 inhabitants — Europeans, Arabs, Chinese, Africans, and natives. The latter were converted from Buddhism to Mahometanism about five centuries ago. With the exception of a few Javanese women, who married Europeans, no Mussulman has ever embraced the Catholic religion. The Protestant ministers have managed to gather around them a few thousand of them, however, and initiated them to the easy religion they preach. It is principally with the Europeans that Ours are busied, and, thanks be to God, great good is effected. No small share of our success is due to our schools.

The following is the result of the Missions of the Dutch Province in Java, Sumatra, etc. In 1888, Catholic population, 42,691; baptisms, 2653; conversions from error, 386; conversions from Paganism, 422.

In 1889, Catholic population, 45,218; baptisms, 3443; conversions from error, 411; conversions from Paganism, 1454.

We have in all our schools of these Missions, 3252 children. There are 47 fathers and 13 brothers.

Missouri Province.—Fr. Meyer when Provincial offered a prize in Latin composition, to be competed for by the students of the various colleges of the Province. His object was to stir up greater emulation among the students and make them devote more attention to the study and cultivation of Latin style, and certainly the success of his plan has been very gratifying. The medal went to Milwaukee, in 1886; to St. Louis, in 1887; to Detroit, in 1888; to Cincinnati, in 1889; and again to Milwaukee, in 1890. This year, besides the inter-collegiate contest in Latin, there will be another in English composition, the subject being, "The career of Catholic graduates." The best essay will be awarded a prize of $75; the second best, one of $25, the prize money having been donated by Mr. D. F. Bremner, a gentleman of Chicago.

Cincinnati.—The new addition to the college is fast nearing completion. It is a five-story building, built of pressed brick, with freestone trimmings, and its total cost is estimated at $75,000. In addition to a large number of classrooms, it contains a gymnasium, covered playground, a recreation room, a large exhibition hall 54 feet by 90, and a beautiful chapel extending through three stories and covered by a sky light.

Detroit.—On March 5, 1891, Father Dowling, our Rector, gave a lecture in University Hall, Ann Arbor, Michigan, on the Subject "Is the Present Condition of Society an Indictment against Christianity?" under the auspices of the Foley Guild, a society numbering nearly one hundred, and com-

posed of the Catholic students in the various departments of the Michigan University.

A correspondent in the *Detroit Free Press* remarked that this was the first time that any Catholic priest had ever lectured in University Hall. One reason may have been that the Catholics were never sure of being able to secure a sufficiently large attendance for anything distinctly Catholic. Last year when Father Dowling spoke on the "Grievances of the Wage Worker" the small place secured for the lecture was found insufficient to accommodate those who wanted to listen. On this occasion there were over two thousand persons present at the lecture, a large portion of these being men and a still larger portion non-Catholics.

For an hour and a half Fr. Dowling held their attention. It was an audience such as might be expected in a university town, attentive, discriminating, too intellectual to give way to the vulgar, every-day plebeian habit of being over sympathetic, especially with a Jesuit. Before beginning, the lecturer was cautioned not to be astonished if his hearers seemed to be cold; that was a way they had. On Sundays they never vouchsafed any applause, because they considered a discourse, wherever held upon that blessed day, as a religious exercise to be attended with compunction of spirit and becoming sobriety. He was also notified not to be disconcerted if he heard any hissing, for that was no sign of dissatisfaction with the speaker; "The boys were accustomed to hiss when they wanted some one in front to sit down, or another in the back part of the hall to cease talking, or in general when they want to put a stop to any annoyance which prevents them from hearing."

President Angell was very courteous. He called on Fr. Dowling as soon as he heard that he had arrived in the town; was present at the lecture, and in several ways showed a friendly feeling.

Though Detroit College has been in existence only about thirteen years it has already sent quite a number of its graduates to Ann Arbor. These young men have been a credit to their *Alma Mater* and their faith, and have done not a little to win increased respect for both. Unfortunately there has been no one to take an interest in the Catholic students for some time. There is but one priest in the place and he considers that he has his hands full attending to his parishioners. As a consquence none but the firmest of the students survive the strain upon their faith. The weaker go to the wall and are lost. And yet there is, at least in this part of the country, no Catholic institution to which they can be sent for specialties, such as civil-engineering, electric-engineering, mining, pharmacy, and the like. How soon will the Catholic University be able to fill this want?

It is much to the credit of Detroit College that its graduates at Ann Arbor after they have come in contact with graduates of other colleges, Catholic and non-Catholic, are satisfied with the training they have received under the Society and find themselves no whit inferior, and in some respects superior, to those whom they meet. Their position and work at the University have made their diplomas respected.

Florissant.—The ordinary course of novitiate life was pleasantly interrupted on April 6, by the celebration of Fr. Jos. Kernion's Golden Jubilee in the Society, all being delighted with an opportunity to show the esteem and love in which they held the venerable father. The exercises, spiritual and social, were confined to Ours.

Milwaukee.—The new Archbishop, Most Rev. Frederick Katzer, D. D. made his classical and philosophical studies in the Jesuit Gymnasium, on the Freienberg, near Linz.

Marquette College Lyceum has had a successful year, both in its public and private exercises. On April 27, a third lecture was given under its auspices, in the College Hall, before a select audience. The lecturer Mr. Thos. Conners, with the aid of stereopticon views, showed his auditors, in a clear and interesting way, "What our rivers have accomplished." During the year a dozen or more papers, on various topics, philosophical, political, historical and literary, were read before the Lyceum. One of the papers entitled, "Religious chaos and the way out of it," was by Fr. Edward Gleeson of the college faculty.

St. Louis.—In the public scholastic disputations of April, Messrs. Dickhaus and S. Ryan defended the philosophical theses against Messrs. Van Antwerp, Cardon, Schuler and Camilleri. Mr. O'Donnell gave a scientific lecture on "Harmony and Discord," Messrs. Garvy and Deters assisting the lecturer in his experiments.

With regard to the college church, we hope, in the course of two or three years, to be able to record its completion. It will be one of the grandest piles of architecture in the West. The interior will be well arranged, and will present a beautiful architectural effect. The following brief article from the *Post Dispatch* will give an idea of what is being done:

"St. Xavier's new church.—Ten persons whose names will not be divulged have given $5000 each toward the completion of St. Xavier's Catholic Church, southwest corner of Grand and Lindell Avenues, thereby enabling work on the church building to be resumed by the Jesuit fathers. The corner-stone of this structure was laid with great ceremony some years ago. The basement, supplied with every equipment necessary to a Catholic church, was completed and made ready for use in holding services at a cost of $70,000, some of which was appropriated by the Jesuits and part given by the parishioners. This basement answered the purpose of the parishioners fairly well, but Rev. Father H. Bronsgeest, the pastor, determined about the first of the year to complete the building, devising a plan to get ten at least, and possibly twenty, persons to subscribe $5000 each, work to be commenced as soon as the first ten had been secured. This has been done. The aggregate cost of the building and furniture, when completed, will, it is thought, reach a total of $300,000, without a doubt making it the finest church in the city. The cost will be divided as follows: already expended, $70,000; estimated cost of the work yet to be done, $170,000; altars and furniture, at least $60,000. Father Bronsgeest is keeping the names of the generous donors from the public at their urgent and special request. The building, when completed, will present a fine appearance, the spire reaching high above the highest point of the St. Louis University, which stands just to the south on Grand Avenue.

"Strictly speaking, the architecture is what is known as Early English-Gothic style, after the decorative style so much in use between the thirteenth and fourteenth centuries. The interior design is such that the most profuse decoration is made possible upon special occasions and great ceremonies of the church. The walls will be of North St. Louis limestone, the interior work of black walnut, the area wall down to the basement floor being faced with range work resting on a course of cut stone, the same work continuing up to the church floor. The stone walls will show the natural feature of the stone, all the corners and jambs to have cut margins. All steps, weatherstrips, gable cappings, sills, caps, etc., are to be of cut stone. The appearance of the church from the entrance vestibule will be exceeedingly imposing; the fine noble altars will immediately come to view, inclosed in their vaulted ceilings and brought into sombre prominence by the reflected rays of many-hued lights

coming from the stained windows surrounding them. The outside dimensions of the church will be as follow: width of front outside, 93 feet; length, 217½ feet; height from grade to top ridge, 110 feet; height of tower, 231 feet; width of body, 851½ feet; width of transept, 120½ feet. The outside windows will average 9 by 4 feet, the ventilation being as perfect as the ingenuity of man can design."

New Granada.—On the 10th of last April the church of New Granada and the Society suffered a great loss by the death of Rev. Fr. Ignatius Velasco, Archbishop of Bogotá. He was still a young religious when several successive expulsions drove him from his own country to Ecuador, then to Central America, and finally to Spain. Having finished his studies, he was at first professor of theology, afterwards Master of Novices for a few years, and next Rector of Saltillo in Mexico. In 1882 he received unexpectedly the Bull by which he was appointed Bishop of Pasto (New Granada), being strictly forbidden to protest in any way. This was a thunder-stroke for his humility. The fruits of his apostolic zeal in his diocese, which he consecrated at first to the Sacred Heart, were truly wonderful; hence, at the death of Archbishop Paul, S. J., he was looked upon as his most worthy successor, to the See of Bogotá, the capital. Being Archbishop, he put away from his palace every kind of profane diversions and lived like a religious. He was so generous that to promote a subscription, opened in favor of the Sisters of the Good Shepherd, he gave up his coach, received as a gift some time before. One of his last deeds was to forward a decree by which Saint Charles's Church, called so in honor of our persecutor Charles the Third, should take again its former name " St. Ignatius Church," and be given back to the Society. He was making his second pastoral visitation when owing to fatigue and the result of pneumonia contracted in his first visitation he fell grievously sick. A surgical operation was attempted but it did not succeed; so that he had to make a last effort to reach, as soon as possible, our nearest house at Chapinero (the novitiate of New Granada Mission), to die among his brothers. Here he arrived, but had scarcely time to make his will and to receive the last sacraments with that piety which always distinguished him. Finally, he died an edifying death becoming a holy prelate, zealous apostle, and true son of St. Ignatius.—R. I. P.

New York, *St. Francis Xavier's.*—On April 14, a solemn requiem Mass was celebrated for Ludwig Windhorst, late leader of the German Catholic party. Fr. Wayrick, C. SS. R. preached an earnest sermon, at which all the students of the college were present.

On the 19th, Fr. De Wolf's chapel of the Sacred Heart, on Hart's Island, was dedicated by Archbishop Corrigan. Father Holaind sang high Mass, and Father Pardow preached. The chapel cost $4500, and owing to Father De Wolf's activity the expenses of erection have all been cleared. It is named in honor of the Sacred Heart, is 35 feet front and 75 feet deep, exclusive of the apse and the vestibule. Including them it is 90 feet deep. The foundation is of stone, and the rest of the structure is of white pine. It has a slanting roof, with a small belfry in the centre. In the little chapel it is very pretty. An altar which had been used in the chapel of the Catholic Female Orphan Asylum in Madison Avenue and Fifty-first Street before the present marble ones, which were consecrated on April 6, stands in the apse. This altar is of wood and is prettily gilded. In the sanctuary are seven stained-glass windows, representing the Sacred Heart, the Blessed Virgin, St.

Joseph, St. Patrick, St. Ignatius, St. Bridget, and St. John Berchmans, the latest member of the Jesuit Order canonized. Windows of cathedral glass are in the body of the chapel. About 250 people can be accommodated.

Father De Wolf goes to Hart's Island every Saturday to hear confessions. On Sunday he says two Masses, the first in the southern part of the island for the parishoners and the other in the northern part for the mildly insane. The place where he officiates for the insane is also used for Protestant service. At each Mass he preaches a short sermon. Both Masses are attended by many of the helpers and other officials on the island. The congregation at each service averages about 175.

On the 6th and 7th of May the second annual convention of the Catholic editors of the United States was held in this city. Their meetings took place in our College Hall.

On the evening of the 7th a public meeting was held in the College Theatre. Mr. Conde Pallon of St. Louis presided. Archbishop Corrigan, Mr. Frederick Coudert, Fr. Cronin of Buffalo, and Gen. O'Beirne delivered addresses. Music was furnished by the Catholic Protectory band.

Fr. Jackson, a Josephite, Prefect Apostolic of Borneo, who is in the city collecting funds, has been with us for two months.

In keeping with the spirit of zeal and piety that are manifesting themselves, on the occasion of the Tercentenary Anniversary of St. Aloysius, our students have shown their own zeal by writing a Life of St. Aloysius. It is certainly a just source of gratification that the students of an American College should achieve such a work. A Triduum will be given to the students preparatory to the feast of St. Aloysius, and another to the people. A public celebration of a literary character will also be had in the College Theatre before the feast. During the year we have had over 500 students, including those of the Preparatory Department. The students attend daily Mass during May and June. The League of the Sacred Heart is flourishing. The Commencement will occur on the 22nd of June.

Philadelphia, *St. Joseph's College.*—Our new college now rests at the centennial number. We rose at one time to 117, but dropped almost immediately, owing to failures at the middle examination. Those who through want of talent or application fell below 50 per cent were excluded from the classes or put down. In this way nine changed occupations. By a like pruning of our scholastic vine (always on the lower branches, at the present time) we expect to gather abundant fruit in the near future.

After our examinations, we will gather our students around us to prepare, by a Triduum, for the worthy celebration of the Tercentenary of St. Aloysius. We shall have solemn high Mass on Thursday, Friday, and Saturday; a sermon each day, with reading and Benediction of the blessed Sacrament.

As so many of our students serve at the altars of other churches, it would be impossible to gather them around us on the feast. We shall be obliged to have the general communion on Saturday. We are to supply breakfast in the college to all, as the majority of our students come from considerable distances. We are in hopes that the example of St. Aloysius's life, the unceasing prayers made to him, and the reflections naturally to be expected at this time may lead some of our students to aspire to the service of God in the Society.

Portugal.—The work of clergy retreats given by Ours still continue their beneficent effects, as many as 100 priests meeting together under their bishops to make the Exercises. Missions also, added with great success, are the order

of the day. Our countrymen unhappily seem to support the work of proselytism among their numerous employees in the country, and a special conference was held for the benefit of the lost sheep. The father seems to have carried his audience with him by proving from the sixteenth chapter of St. Matthew in a Protestant Bible the marks of the true Church, and showing they are not to be found outside the Holy Roman communion.—*Lettres d' Uclés.*

Rocky Mountain Mission, *The Novitiate of the Sacred Heart at De Smet, Idaho.*—Tuesday, March 31, 1891, will long be remembered as the red letter day in the Rocky Mountain Mission; for on that day was opened the first novitiate in the mountains at De Smet Mission by our beloved Superior, Rev. Fr. Cataldo.

We left Spokane Falls, March 30, having been accompanied to the station by several of the fathers and boys of the college, some of whom we hope to meet soon again as novices of the Society. After waiting a few minutes at the station we were off for our future home. In a few minutes Spokane had faded from our view, and now speeding through small towns or creeping slowly across trestles, we arrived in Tekoa, where we were met by Father Mackin; and after partaking of a meal there we continued our journey to the Mission, where we were received by the community with open arms. Father Joset was almost overcome with joy at the sight of so many young men about to give themselves to God in the Society of his Divine Son. Soon after our arrival we were filled with intense joy at Rev. Fr. Cataldo's announcing to us his intention of opening the novitiate the very next day. On Tuesday morning we all received holy Communion from the hands of Father Joset, who seemed to become several years younger. After his Mass, another was said by Father Master, and the novitiate of the Sacred Heart was opened. God grant that it may flourish and send out many young priests and brothers, willing to bear the cross of our Divine Saviour, and, if necessary, even to lay down their lives for him. The novices are the following:—

Scholastics.—A. Couffrant, A. Kennedy, D. A. Hanly, D. P. Duross, E. Ring, G. J. Kugler, H. M. Adams, J. I. Shanahan, J. M. O'Hara, M. Hoeferle, M. J. Woods. *Brothers.*—T. Deasy, P. Schloer, T. Campbell, H. Oddon.

Rome.—The catalogue of the Gregorian University (*i. e.*, the Roman College) shows very gratifying results, considering the confiscations and persecutions of which it has been the object, the students of philosophy and theology having risen from 193 in 1871–2 to 807 at the opening of the scholstic year 1890–1. In 1869–70, before the troubles, there were 711 students in these branches.

The catalogue sums up these students under 21 different nationalities: 43 English, 6 Irish, 19 Scotch, 1 Australian, 1 African. The students come from 27 different Orders, Congregations, and the like, and from 12 national colleges, our English College sending 17 students of theology and 9 of philosophy. There are 9 professors in the faculty of theology, 3 in canon law, and 9 in the philosophical course.

The catalogue has a dedication to St. Aloysius, the patron of the college. In a note it is stated that St. Aloysius took up his course of philosophy in the Gregorian University on May 10, 1587, that he publicly defended a set of chosen theses with great success at the end of the same year, that he studied theology under the great professors, Suarez, Azor, and Giustiniani. He died before the end of his theological course. In the year 1618 the Roman College solemnly chose him as its patron.—*Letters and Notices.*

Scientific Notes, *Georgetown College Observatory.* — *The Astronomical Journal* has produced, this year, two long articles by the Reverend Director, Fr. Hagen, on work done at the Observatory. The first (in Vol. x., No. 15) discusses the "Light-Variations of S Persei and T Arietis, between the years 1883 and 1888." The elements of these variable stars seemed to be so uncertain, that a prediction of phases for the convenience of observers has been almost impossible. The variability of these stars was discovered in 1873 and 1870 respectively, but observations have not been made for ten years. We cannot be surprised, then, that the results given in this paper differ widely from those that had been assumed before. In fact, the period of S Persei was not known at all. It is proved in this article to be about 825 days, or over two years, by far the longest of all yet known. The period of the other star, T Arietis, had been determined about fifteen years ago, and the article establishes the very interesting result of observations showing that the period has been gradually decreasing from 328 to 317 days. From these new determinations of the period it will be possible in the future to predict the times when these two stars will reach their maximum brightness.

In the other paper (Vol. x. No. 23) a general review of the last year's work is given. In the introduction it is stated that these observations cover a field where few observations have been made for the last twenty years, namely, the fainter variable stars south of the equator. In Europe these stars are too near the horizon and require a large telescope—two points which seem to explain the fact stated above. A long list of stars is mentioned in the paper, with some historical remarks on each, and many details regarding the time and number of observations. For most stars the length of the period of the light-variations has been determined more exactly, and, for one of them, all the elements have been determined anew.

The transit of the planet Mercury over the sun's disc on May 9, was observed here by two observers. First and second contact at ingress occurred just when the sun's lower limit was apparently touching the hills of the western horizon. The sun was obscured by heavy fog to such a degree that no shade glass was needed to protect the eye against the direct rays, though collected into a focus by a 5-inch lens. There was, however, no possibility of timing the phenomenon, as the limb of the ruddy disc of the luminary was waving in the unsteady air like a flag tossed in a gale.—*College Journal.*

Spain, *The Relics of St. Francis Borgia.* Last May the precious remains of this great Saint were removed in a very humble and obscure way from the little church of S. Antonio del Prado, where they had lain since 1836. This translation forms a strange contrast with the religious reverence with which the body had been received in 1617, when at the request of the Saint's grandson, the Cardinal Duke of Lerma, it was transferred from the Gesù to the Professed House at Madrid. At the Beatfication, the relics were placed in a magnificent shrine of massive silver, and carried on a triumphal car through the streets of the capital, surrounded by a crowd of the Saint's descendants, forty-six in number, while ten of the first grandees of Spain bore the cords which supported the richly-embroidered canopy which surmounted the shrine. They were finally placed, just two hundred years ago, in the magnificent new church of the Professed House.

But the hatred of the enemies of the Society, who under Charles III. drove it from the states of the Spanish Crown, spared neither the memory of its saints nor the glories of their country. From 1813–36 the precious relics found

a shelter afresh in the same church, then in the hands of the Oratorians. When it was destroyed, the Duke of Medinaceli obtained permission to place the remains in the church of S. Antonio, and the translation was made in the most private way.

Now this church, built by the Capuchins when St. Lawrence of Brindisi was Imperial Ambassador at the Court of Madrid, is to be swept away. No attention to rights or to canon law seems to have been given. The Countess of Estrada and Ofalia had, however, purchased and opened for public worship the church of *Jesus* in Madrid in the name of her second son, the present Duke of Medinaceli, and thither the family claimed the right to translate the relics "as belonging to them, and to the majorate." This claim they possess in virtue of the first grant made to the Cardinal-Duke, to whom the body of St. Francis Borgia was given without any reserve by Paul V. Lerma, as founder of the Professed House at Madrid, gave the relics to the Society, but strictly reserving his rights as patron, and with declarations, in virtue of which the precious remains have returned to the family.

Should, however, the Society once again have a public church in Madrid, as was agreed in course of negotiations but lately entered into, the family would give up the sacred relics to Ours. They even offered to do so at once, if the Society would have taken over the *Jesus*. This it was unable to do. Let us hope that this consummation may not be far from fulfilment!—*Let. & Not.*

Uclés.—It is not certain that the scholasticate of the French Province of Toulouse will remain much longer at Uclés. It is too far from France, for one reason, and, besides the great expense for these long journeys, there is the question of time. Leaving here on Monday one arrives in Madrid at a very uncomfortable hour on Tuesday; and it takes longer to go from Madrid to Toulouse, than from New York to San Francisco. So the fathers of Toulouse have been trying for a long time to get permission to open a scholasticate near the frontier. You know, I suppose, that when the exiles came to Spain the government of Canovas allowed them to reside here on condition that they would open no house in the provinces adjoining France. They have at last succeeded (thanks chiefly to the good offices of Rev. Fr. Granero the Provincial of Toledo), in having the condition annulled; so now the only question is to find a house suitable for a scholasticate.

We have to regret the departure of our Rector, Fr. Arthur Calvet, who has been named Provincial of Toulouse in place of Fr. Michael Lanusse. He will be greatly missed, not only by Ours here but also by the people of Uclés; for his kindliness and zeal endeared him to everybody. The new Rector is Fr. Isidore Sarramanga, formerly Rector of the novitiate at Vitoria.

Our text-book is the Wirceburgenses, but the professors dictate their own theses. In the morning Dogma we have *De Eucharistia*, in the afternoon, *De Matrimonio.—Letter from Mr. Iñigo Deane.*

Valencia.—When the cholera broke out in Valencia, our fathers, who had been well nigh burned out and massacred by a violent mob, about a year ago, were the foremost in their devotion to the plague-stricken. A committee of health was formed, of which our Fr. A. Vicent became a member. This position of trust gave him many opportunities for Christian zeal and charity. At the city hospital, our fathers were constant attendants, especially Fr. Salvador Vinas, whom friends and enemies love to praise for his great skill and charity. He converted one of our would-be assasians of last year, of whom, however, three died miserable deaths. All the papers of the city have only words of praise for the intelligent devotion of Ours, whose charity has already removed many prejudices against the Society.—*Lettres de Jersey.*

Syria.—During the cholera that raged in our Mission of Syria last winter, our fathers devoted themselves day and night to the plague-stricken. Their zeal and charity in visiting the poorest quarters of the towns, offering all the material help their means would allow, while exhorting and preparing the sufferers for a good death, drew from the most hostile sects words of the highest praise. Witness the letter written by a citizen of Horns, in the name of his fellow-citizens, to the Protestant journal *Lisan ul hal* of Beyroot, in which he recalls the deeds of heroism of our fathers, and affirms that the city will never be able to repay them for their devotedness and charity, adding, that the memory of their unselfish labors will never be effaced from their hearts. The church of our fathers at Horns remained open during the whole time of the plague, and fervent supplications went up unceasingly to Heaven. The confessionals were besieged from morning until night, when a sermon was preached to the penitent crowds, and new prayers recited in common for the plague-stricken city.

In the upper Lebanon, wonderful conversions and returns from schism were effected through the instrumentality of the indefatigable missionary, Fr. Sacconi.—*Letters of Mold.*

Tonkin.—In a note, added to the *prèces justificatives*, of their work, entitled "Mission de la Cochinchine et du Tonkin," the Fathers de Montézon and Estève prove clearly that in 1660 our Fathers, Francisco Rangel, a Portuguese, and Giuseppe Agnese, an Italian, missionaries in Tonkin, were barbarously massacred by Pagan pirates. There can be no doubt that they died for the faith. As there is no record of any others before them, shedding their blood for religion, it is now admitted that our Society may well claim the honor of having given to the Church, two of her sons as the first martyrs of Tonkin.

Troy, N. Y.—We have received a little book, nicely bound, of the last Pilgrimage to Auriesville from our church at Troy. It is illustrated with engravings of Notre Dame De Foye, the calvary stations at Auriesville, and a map of the sites of the Mohawk villages in 1642. It contains a short account of the martyrs and of Catharine Tegakwita. This beautiful memorial has been gotten out by the sodalities connected with the church, under the care of Fr. Carroll.

Turkey.—A letter from Constantinople announces a most flattering acknowledgment from his Royal Highness Ahmed Vefik Pacha, for the new Turko-French Dictionary of Father Joseph Reali, S. J. The Ambassador of Constantinople was charged to decorate the father, on the part of his Highness, with the Lion and Sun of Persia, "as a recompense for a work so worthy of praise."

Typewriting.— On account of the interest taken in typewriting by many of Ours, and from the fact that a number of publishers require all manuscripts sent them to be typewritten we give the result of teaching this art at Detroit College for the past six months. We began teaching typewriting in September, 1890. We found it very difficult to determine upon what basis to establish the study. In typewriting and shorthand Institutes and in Business Colleges in this vicinity the charges average $30 for five months, the instrument being used and instruction given, as far as necessary, one hour a day.

As it was not our intention to make typewriting a source of profit, but merely to charge what was necessary to cover expenses, we finally determined to charge $5 for five months, allowing the use of the typewriter with necessary instruction and supervision, half an hour twice a week. One of our own scholastics did most of the teaching, otherwise we would probably not be able to teach the branch without loss at that figure, as the salary of the teacher as well as the wear and tear of the instruments would doubtless exceed that sum. During the first half year twenty-seven boys studied typewriting, and during the second half, fifteen, the novelty having worn off. From our experience it would seem that the demand for typewriting is not thus far as great as might be expected in this place; yet it is very advantageous to have it as part of the course because it takes away all excuse for sending boys to other schools or for claiming that Catholic colleges do not give a practical training. Students can study it if they want it and at a considerably lower price than any where else. Those who study this branch take it during such half-hours as they have free from the regular branches of their classes. We have three machines, a Remington, a Hammond and a Caligraph. This gives all necessary choice in the use of different instruments. One teacher can thus superintend the work of three students at the same time.

During the last year we also introduced the study of shorthand in all the classes, charging nothing extra for it, and making it obligatory. We used the Pernin System, which is one very easily and quickly learned. However favorable it may be to the undesirable phonetic spelling, it certainly accustoms boys to be more particular about their penmanship. Our idea was to make the students familiar with it in the lowest class and once they know it give them practice in it by requiring them in the subsequent years of their course to take down class dictations, models for compositions, and pieces for declamation, thus at the same time saving valuable time in classes. They study it for about twenty minutes three times a week, and in a year learn it quite well, if they be studious. Their thoroughness will of course depend upon their application; but it is astonishing how quickly small boys learn it.—*Letter from Detroit College.*

Washington, *Gonzaga College.*—I will give you a few facts regarding the preparation for St. Aloysius Day. *a*) Remote Preparation began on the Sunday before Pentecost Sunday, with announcement and the distribution of considerations, prayers, etc., for each Sunday. Result, on Pentecost Sunday, 1188 Communions; Result, on Trinity Sunday, 1911 Communions. *b*) Proximate preparation will begin on Sunday, June 14, by a novena. The novena will include three triduums, one for young women, the other for young men, and one for the children. *c*) On the feast, the Mass will be celebrated by his Eminence Cardinal Gibbons, and the panegyric preached by Bishop Keane, Rector of the Catholic University. At 4 o'clock, P. M. consecration of children to St. Aloysius, by Fr. Daugherty; at 7.30, reception, in the Junior Sodality, and League of the Sacred Heart, by Rev. Fr. Provincial.

The Catholic Club of Gonzaga College are to attend the retreat and go to Communion on the feast in a body. They are now sending out invitations all through the city to similar organizations to unite with them. The Carroll Institute, the oldest organization of the city, will respond.

Our Junior Sodality has undertaken to erect a statue in honor of St. Aloysius. The subscriptions have so far, I think, reached $500. A lady has sent to Rome for a life-sized family portrait (painting) of the Saint; and a second, desiring to combine the occasion with the devotion to the League, wishes to

have a statue of the Sacred Heart erected on the feast of the Saint.—*Letter from Fr. Gillespie.*

Worcester, *College of the Holy Cross.*—In the first place, let me tell you how edified we have been by the boys practising the devotion of the Six Sundays. Every lad in the college, some two hundred or more, began almost of his own accord this devotion, and has been faithful in persevering. Now, I think, this is very remarkable and shows at least this one thing, that Holy Cross boys are pious and devout in a true way. We shall have a celebration on St. Aloysius's day, the programme of which is something like the following:—morning, solemn high Mass, sung by the little fellows trained by Mr. McGinney. Exercises in Fenwick Hall in the evening: a Latin poem and essay; an English poem and essay, music, instrumental and vocal, interwoven.

On Decoration Day, May 30, a delegation of veterans came with floral tribute and flag to deck the grave of Fr. O'Hagan, their chaplain in the late war. We had all gathered around to watch the two limping old veterans with their white hair and worn faces, place this tribute of respect and love on the grave of the soldier priest (if I may so call him). We were deeply impressed when the two old soldiers bared their heads and knelt on the fresh May grass to pray for the one who once had administered spiritual consolation to them.

The ground for the new building has not yet been opened, and nothing very definite is known. The plans are at Rome. This much at least seems settled: the building is to face the west, and is to be 200 feet long and 56 feet wide, built like the old building. We are to have new classrooms, exhibition hall, gymnasium, library, rooms for the boys, and parlors. There seems to be no particular hurry about beginning the work, for the intention is to have it completed in '93, the fiftieth birthday of Holy Cross.—*Letter from Mr. Singleton.*

Zambesi.—A new organization of this mission has taken place, and, owing to this fact, our work here promises to be very successful, if the Portuguese government continues to favor us. The Zambesi Mission is now completely detached from the Cape Mission, which belongs to the English Province, while the former depends directly on the Province of Portugal, and is confided to the care of Fr. Zimmerman. He gathered in his journey through Europe, a goodly number of fathers and brothers, principally from the German and Austrian provinces, for his mission, as well as eight nuns of the congregation of St. Joseph of Cluny. They all reached their destination towards the end of last year, and are giving a new life to the noble work before us. The actual stations of the Zambesi are as follow: 1. *Quilimane*, where our Superior resides, to which is attached an annex, the *Mission of the Holy Angels.* 2. The *Mission of St. Joseph* at *Boroma*, which is already well established and promises consoling fruits of conversion. To this Mission is attached the one at *Tété.* 3. The *Mission* of *St. Francis Xavier*, among the Matapiri, near the lake Njassa. This Mission is a recent foundation, but promises very much. The missioners are well received among the people and kindly treated by the king of this land. 4. The new Mission recently founded by Fr. Courtois on the lands of Bembé, near the river Nhanombé, in the district of Inhambane.

Here it might be well to note that the negroes of the district of Inhambane, of Zulu race, were formerly evangelized by our Father Gonçalo de Silveiro, the illustrious martyr of Monomotapa, to whose memory the poet Camoëns

sang so eloquently in his *Lusiad*. It is then a noble inheritance that the new Society is recovering.

The governor-general is asking Ours to found two new stations, one among the Zavalos, and another among the Vatuos. It is heart-breaking to see that Protestant missionaries of Boston have already gained a foothold in this land.

Fr. Courtois's grammar of the Tété language has already reached its second edition and was printed at Lisbon at the expense of the State.

Father Henry S. Kerr has been appointed Superior of the British portion of the Mission, and sailed for his sphere of labor on the 5th of March.

Home News, *Library*.—Through the untiring efforts of our assistant librarian, Mr. E. J. McGrath, a new card-catalogue has been prepared for the use of the theologians. By means of combining the cards for duplicate copies, the whole catalogue has been successfully compressed into about 30,000 cards. The catalogue case numbers fifteen drawers. All the cards were written by the theologians themselves, each copying about twenty cards a week. The whole work was thus completed in about three months.

We owe to the kindness of Rev. Fr. Raphael Cáceres, Superior of the Ecuadorian Missions, a new book, which is looked upon as very useful, especially in the disturbed States of South America. It is entitled *Catecismo Filosófico*, and lately published in Quito by Fr. J. M. Proaño, S. J. In a series of elegant dialogues the author treats all the important questions about the Church and modern society, according to the documents of Leo XIII. in the Encyclical Letter *Immortale Dei*. No wonder that the Ecuadorian Academy, of which Fr. Proaño is one of the leading members, asked earnestly that so important a work should be published. We are also indebted to Fr. Cáceres for a copy of the *Vida de la B. Mariana de Jesus*, known as the *Lily of Quito*, and whose body and shrine are in our church in Quito.

Woodstock Mission.—The six Sundays in honor of St. Aloysius have inspired many of the parishioners to approach the holy table every week. It is pleasing to see how many attend the services in the afternoon. After Sunday school, Vespers are sung, then an exhortation is given on one of the virtues drawn from the life of our Saint. This is followed by Benediction of the blessed Sacrament. Both the white and the colored people join in singing a hymn at the end of Benediction.

It is the intention of the Rev. Pastor to have a triduum before the feast. On the day itself solemn high Mass will be said in our little church, and Rev. Fr. Rector has promised to preach the panegyric. The feast will be made memorable also by the fact that several little ones of Christ will receive their first Communion, that happy morning.

We are glad to testify that the regular attendance at the Sunday school this year has been greater than the previous year. Among the number are several who do not belong to the fold of Christ, but we hope with the grace of God that they will soon be admitted to enjoy the same delight as their companions.

On February 8, two of the philosophers organized a Sunday school class at Sykesville, eight miles distant from the college. The parishioners, numbering about 100, received the catechists with expressive gratitude.

The Woodstock Lyceum.—The village of Woodstock and the vicinity have always had the reputation of being slow; but of late they have shown many signs of awakening. A wealthy company has been organized to work the

magnificent quarry near the town of Granite, and many stone-cutters have come to settle in the neighborhood. The spiritual welfare of the people has more than kept pace with their temporal prosperity. When our fathers first came to Woodstock, the few scattered Catholics gathered in our domestic chapel for the Sunday Mass; and the number steadily grew until need was felt for a separate church. It is not yet three years, since St. Alphonsus' Church, a pretty stone structure, peeping out from a romantic grove above the bank of the Patapsco, was opened, and within that time the congregation has increased at least one hundred. To-day it numbers about three hundred souls.

The parish was thoroughly organized with sodalities, confraternities and catechism classes; but the congregation and its zealous pastor, Fr. Brandi, were not yet satisfied with their work. To counteract the influence of the Odd Fellows, who were endeavoring to lure some of the Catholics into the toils of the lodge, they determined to form a society for the young men, and to erect a building for their use. In January, 1890, the hall was completed at a cost of $2000, under the supervision of Mr. Barry. It is highly ornamental, lighted by stained-glass windows, neatly finished inside in oiled wood, and is capable of seating nearly three hundred. It possesses every attraction for young men, a complete stage and dressing-room for theatricals, modern contrivances for gymnastic exercises, and even a modest library.

The society itself, which is known under the title *Woodstock Lyceum* has a flourishing roll of forty-five members, under the presidency of Hon. Frank Parlett, our present representative in the State Legislature. The object of the Lyceum, according to its constitution is "to draw together male members of the Catholic Church, for social intercourse, mutual help, and the defence of Catholic Faith and morals." In its one year of existence, it most certainly has attained its object. Under the energetic direction of Fr. D. O'Sullivan, it meets every Thursday and Sunday, the Thursday meetings being reserved for debates, declamations and other literary exercises. Although the members are of different walks of life, it is wonderful to see the harmony and sociability of their gatherings, where all meet in unrestrained social intercourse. The quarrymen too, considering their limited education, take a surprising interest in the debates. All approach the sacraments regularly; and at the Friday evening devotions, which were held in the church, during Lent, the large number of men in attendance was especially noticeable. All the Lyceum members came, and brought their friends. It is also very gratifying to find so many of the young men attending the devotions of the Six Sundays in honor of St. Aloysius.

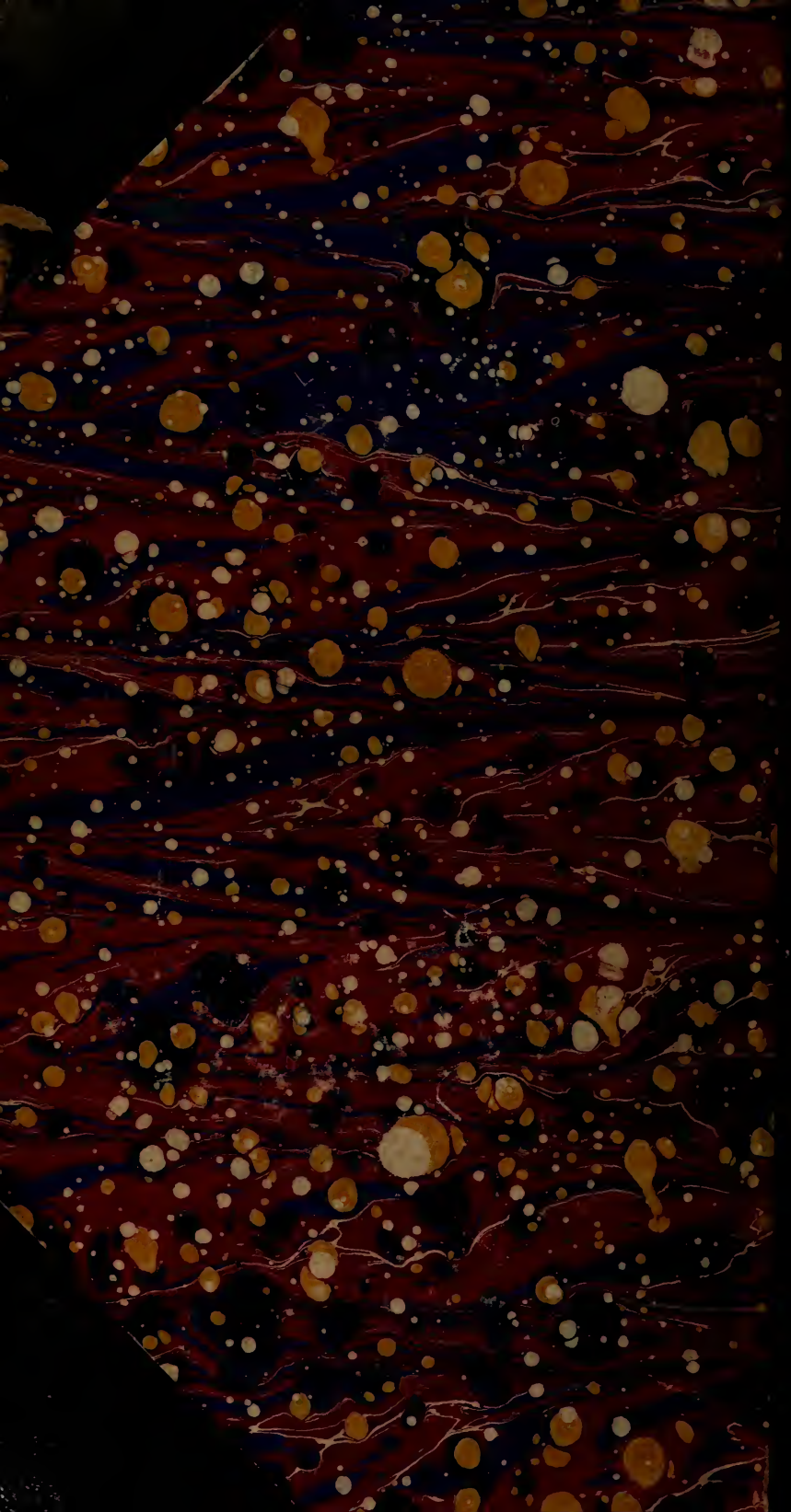
Under the management of the Lyceum, Fr. Ryan of Baltimore lately spoke to the quarrymen on the subject of labor. During the Carnival, the Lyceum gave a dramatic and musical entertainment, of which its members are deservedly proud, for it was the first entertainment of the kind ever given in the neighborhood by home talent.

Lately the gymnasium facilities have been increased and an instructor comes from Baltimore twice a month to train those who take any interest in physical development. This feature has created new interest in the Lyceum and attracted several new members. As things now stand, the Catholics take the lead in everything; and this is certainly due in great measure to the influence of the Lyceum. Our rural society is not pretentious of ranking with the great clubs of our large cities; but it is a living illustration of the good that can be accomplished by the thorough organization of our Catholic young men.

Autumn Disputations, Nov. 29 1890.—*Ex Ethica*, Mr. D. O'Sullivan, defender; Messrs. Kister and Holden, objectors. *Ex Psychologia*, Mr. Connell, defender; Messrs. O'Malley and Chamard, objectors. *Mechanics*, "The Pendulum," Mr. L. McLaughlin, lecturer; Messrs. Neary and Boone, assistants.

Winter Disputations, February 13 and 14, 1891.—*Ex Tractatu de Virtutibus Infusis*, Mr. Quirk, defender; Messrs. Cassilly and Van Ree, objectors. *Ex Tractatu de Sacramento Pœnitentiæ*, Mr. Rittmeyer, defender; Messrs. Dierckes and Weber, objectors. *Ex Sacra Scriptura*, "De Statu Mundi Politico Temporibus Isaiæ," Mr. Spillane. *Ex Ethica*, Mr. Conwell, defender; Messrs. T. Brown and Bashnal, objectors. *Ex Psychologia*, Mr. Holden, defender; Messrs. Harrington and Tiernan, objectors. *Ex Logica*, Mr. Duane, defender; Messrs. C. Lamb and Quinn, objectors. *Physics*, "Sound," Mr. Waters, lecturer; Messrs. O'Donovan and Matthews, assistants.

Spring Disputations, April 21 and 22, 1891.—*Ex Tractatu de Munere Ecclesiæ et Rationis in Re Fidei*, Mr. Buendia, defender; Messrs. Porta and Cunningham, objectors. *Ex Tractatu de Matrimonio*, Mr. Borgmeyer, defender; Messrs. Forstall and Condon, objectors. *Ex Scriptura Sacra*, "De Authentia Pentateuchi," Mr. Taillant. *Ex Theologia Naturali*, Mr. Dane, defender; Messrs. M. Scott and O'Donovan, objectors. *Ex Ethica*, Mr. O'Gorman, defender; Messrs. Heitkamp and Goller, objectors. *Ex Ontologia*, Mr. Quinn, defender; Messrs. Finegan and Heany, objectors. *Geology*, "The Ice Age," Mr. Collins.

Office of the Letters.—A sketch of Father Jeremiah O'Connor has been promised to us but has not yet arrived. We have, too late for insertion in this number, the obituary of Brother Muldoon. Father Duddy and Brother Dowling have died too recently for their obituaries to appear in this issue.

Our next number will be published in October. Articles for the body of the LETTERS should be sent to us as soon as convenient, if possible before September 15, and notes for the *Varia* by October 1.